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The
CHRISTIAN CENTURY
A Journal of Religion

Moralistic Preaching
By Reinhold Niebuhr

Let the Army and Navy Reject Methodists!
An Editorial

The Chemist Conquers the Farmer
By Sylvia Pass

15 Cents a Copy • July 15, 1936 • Four Dollars a Year

Calendar of Coming Events

July 6-16. International relations institute, Reed college, Portland, Ore.
July 6-Aug. 23. Camp Richard Weber Oliver for boys, Rumney, N. H.
July 12-18. International conference of social work, London.
July 12-19. Evangelical and Reformed missionary and educational conference, Hanover college, Hanover, Ind.
July 13-19. Christian action week conference, Lake James, Ind.
July 13-20. Presbyterian young people, Seabeck, Wash.
July 13-23. Asbury summer school of Methodist ministerial training, Ursinus college, Collegeville, Pa.
July 13-24. Baptist state assembly, Burton, Wash.
July 14-21. Southern Presbyterian young people's leadership conference, Montreat, N. C.
July 14-25. Interdenominational conference of religious education, Northfield, Mass.
July 16-19. New England fellowship conference, Old Orchard, Me.
July 20. Baptist youth assembly, West Colorado, Grand Mesa, Colo.
July 20-24. Methodist Episcopal pastors' conference, Garrett Biblical institute, Evanston, Ill.
July 20-27. United Presbyterian synod and young people, Seabeck, Wash.
July 25-Aug. 1. Congregational young people's conference, Asilomar, Calif.
July 25-Aug. 23. Camp Cathedral Pines for girls, Rumney, N. H.
July 26-Aug. 2. New England fellowship youth conference, Rumney, N. H.
July 27-31. Presbyterian seventh annual conference, Presbyterian theological seminary, Chicago, Ill.
July 27-Aug. 2. Pastors' institute, held jointly by University of Chicago divinity school, Chicago theological seminary, Disciples divinity house; Judson court, University of Chicago.
July 27-Aug. 3. Twinlow young people's assembly, Twin Lakes, Idaho.
July 27-Aug. 3. Y.P.S.C.E. state conference, Seabeck, Wash.
July 28-Aug. 25. Episcopal Sewanee summer training school, Sewanee, Tenn.
July 31-Aug. 10. Congregational Star island vacation conference, Isles of Shoals, N. H.
July 31-Aug. 14. Canadian institute on economics and politics, Geneva park, Lake Couchiching, Ontario.
Aug. 1-8. Garden spot Epworth league institute, Lancaster, Pa.
Aug. 1-17. Interdenominational general conference, Northfield, N. H.
Aug. 2-9. Conference, Jacksonville, Me.
Aug. 3-9. Annual summer assembly, Ursinus college, Collegeville, Pa.
Aug. 3-10. Y.M.C.A. 60th anniversary jubilee, Seabeck, Wash.
Aug. 3-14. Wyoming Baptist youth assembly, Casper, Wyo.
Aug. 7-11. Institute of human relations, Estes Park, Colo.
Aug. 9-23. New England fellowship general conference, Rumney, N. H.
Aug. 9-11, 15-22. Winona interdenominational school of sacred music, Winona lake, Ind.
Aug. 10-13. Winona school of Jewish missions, Winona lake, Ind.
Aug. 10-17. Collegeville Epworth league institute, Collegeville, Pa.
Aug. 10-17. Disciples of Christ young people, Seabeck, Wash.
Aug. 12-14. Northern Baptist state convention, Camp Wyoba, Casper, Wyo.
Aug. 12-23. Winona interdenominational Bible conference, Winona lake, Ind.

(Continued in 3rd col.)

The CHRISTIAN CENTURY

July 15, 1936

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In This Issue

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Calendar of Coming Events

(Continued from 1st col.)

Aug. 14-19. World alliance for international friendship through the churches, management committee, Pau, France.
Aug. 16-23. Interdenominational northern New England school of religious education, University of New Hampshire, Durham, N. H.
Aug. 18-20. Evangelical and reformed first national convention churchmen's brotherhood, Buffalo, N. Y.
Aug. 20-25. Universal Christian council for life and work, Pau, France.
Aug. 24-30. Church of the Brethren conference, Winona lake, Ind.
Aug. 30-Sept. 4. Institute of human relations, National Conference of Jews and Christians, Lawrence college, Appleton, Wis.
Aug. 30-Sept. 6. Institute of human relations, Lawrence college, Appleton, Wis.
Aug. 31-Sept. 3. World conference on faith and order, continuation committee, Clarens, Switzerland.
Aug. 31-Sept. 7. World congress of youth, Geneva, Switzerland.
Sept. 6-11. Seminar of religious leaders, Hotchkiss school, Lakeville, Conn.
Sept. 8. Evangelical and Reformed synod of the Northwest, Plymouth, Wis.
Oct. 1-3. Northern Baptist state convention, Sparks, Nev.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

IN SPITE of protests within and without the denomination the reactionary Conference of Methodist laymen has brought to success its carefully laid plan of securing the discharge of Mr. Kirkpatrick and Mr. Geer, the capable youth secretaries of the board of education, on the sole ground that they projected their work for Methodist young people in social terms. The facts of the case have been referred to several times in these columns and do not need to be stated again, nor is it necessary to express again the profound misgiving with which The Christian Century has been viewing the case from the beginning. At the start it seemed hardly possible that a great church so long and so definitely committed to a socially significant Christianity would permit a small group of men with economic power to cause the reversal of its forward-looking program at the most vital point—the point where it touches the education of its youth. That this end was achieved only by covert machinations does not absolve the church itself of responsibility. Progressive Protestantism, to which the Methodist Episcopal church has so often given leadership, is sure that the affair is not yet closed. A solemn obligation rests upon the denomination to right this wrong.

Methodists Yield To Reactionary Laymen

Monument to Honor Jewish Patriot

A GREAT sculptor is at work upon a memorial of American patriotism which is likely to prove an event of permanent social significance. The memorial will revive and publish to the world a fact of our early history which is little known or is easily forgotten. The mayor of Chicago has recently announced plans for the erection by private subscription of a monument honoring certain heroes of the American revolution, particularly Washington, Robert Morris and Haym Salomon. Morris, not to mention Washington, is well known, but who has heard of Haym Salomon? Many of the histories of the revolution do not so much as refer to him. And yet he was one of the most influential individuals of the period and made sacrifices for the cause of the colonies as great as any. A Jew who entered this country from Poland shortly before the war began, he served as Morris' most important advisor on financial matters and arranged a number of vitally necessary foreign loans. He freely turned his own fortune to the use of the revolutionary army. One is moved to meditate upon how meager a part of history gets into books of history and upon how rare it is for one whose services, no matter how great, have not been of a conspicuous military or political kind, to be remembered. The monument, to be the work of Lorado Taft, will not have as its primary object, however, the honoring of individuals as such but rather the celebrating of the fact that people of many races, appropriately symbolized by this Polish Jew, participated in the war for independence. Americans are accustomed to think of their country as one in which men of many nationalities have found a home; it is important that we be reminded that a number of these nationalities were present from the very beginning and helped lay the foundations of the republic. The United States not only has become much more than an Anglo-Saxon people; it has been such from the start.

Ethiopian Emperor Speaks for Africa

WITH the words, "God and history will remember," Haile Salassie closed his speech to the League of Nations assembly, which had met in special session largely to decide how it might with least embarrassment forget his country's tragedy and its own failure. The little emperor, who had previously refused to be dissuaded from appearing, had for an hour calmly forced his audience to hear again what they already knew too well. He had mercilessly rehearsed every episode in the story which had ended in the virtual annihilation of Abyssinian sovereignty. He told of the first threat of Italian aggression, of his own country's weakness, of his appeal to the league and of his complete trust in its ability and intention to give him effective support. He described the various stages of the war itself and the brutal gas attacks by which the resistance of his armies and the morale of his people were finally broken. Meantime the league had not fulfilled its promises; it had on the contrary shamefully

betrayed a trust solemnly undertaken. "What reply have I to take to my people?" The assembly had no answer to give him. One must not miss the really great and tragic significance of this event. It was the last public appearance—for the present, at least—of the last free African people. It was more than Haile Salassie speaking at Geneva, more even than a small despoiled nation addressing the powers which had guaranteed her security and were now preparing to forgive her despoiler. It was Africa confronting the Europe which has scattered her children and has now finished the conquest of her soil. How much, besides the Ethiopian atrocity, God and history have to remember!

League Meets in Funeral Session

EVERY report from Geneva indicates that the atmosphere in which the recent sessions of the League of Nations assembly were conducted was one of almost unrelieved depression and despair. The efforts of some of the speakers to be cheerful and idealistic in the old familiar fashion served only to deepen the gloom. The interruption of speeches about the future peace of Europe by the pistol shot of a suicide in the press gallery had a certain grim appropriateness. The situation in Europe is desperate enough to try the courage of the strongest, but it was, of course, the failure of league policy to prevent the Ethiopian disaster which cast the pall over the gathering. Previous failures of the league to preserve peace and prevent aggression, as notably when Japan invaded Manchuria, have had no such depressing effect, because on these occasions the member nations did not apply sanctions; that is, they did not attempt to put into operation the machinery which had been set up by the covenant and in whose effectiveness they could still believe. So far they were able to say, We have failed because we have not tried; it is ourselves who are to blame, not our plan. But now the league is forced to confront the fact that the trusted plan has been seriously tried and found unworkable. And such a realization is always a far more demoralizing experience than the other. The fact that the sanctions policy was wrecked on the demonstrated unwillingness of nations to risk war when national interest is not immediately on the side of action, does not mitigate the situation. A fact of human nature or of the nature of governments is as much a fact as any other and no international procedure is trustworthy which does not take account of it. It is easy to say that the league has failed, but it is perhaps truer to say that the nations of the world are not willing, and probably in the nature of the case will never be able, to bear the kind of responsibility which effective use of the sword as an instrument of collective security would involve. An honest confession of failure to prevent a crime is all to the good if condemnation of the crime itself is not impaired; and if while acknowledging the failure of sanctions and the fact of the Italian conquest, the league had unequivocally affirmed its refusal to condone the aggression, instead of trying to avoid what was felt to be a dangerous issue, it would have preserved something more of moral dignity. We in America will do well to remember that along with the league, the Kellogg pact and a fairly solid and strong world opinion likewise failed to prevent the ruthless invasion of a peaceful nation. But we must at least refuse to recognize the conquest as legitimate.

Reinforcements in Movie Reform

TO THOSE interested in reform of the motion picture industry two events of the week have had exceptional importance. One was the encyclical of Pope Pius addressed to the bishops of the Catholic church in the United States, commending them for their effective activity through the Legion of decency in discouraging the production of socially vicious films. The pope not only urges them to continue that work, appealing to the members of the church in the United States to cooperate, but also orders its extension throughout the world. He insists that bishops everywhere shall establish motion picture review offices, which shall tell laymen what to see and what not to see. However uncongenial non-Catholics may find some of the assumptions underlying this strategy, the generally constructive influence which has been exerted by the Catholic church in this important area cannot but be gladly recognized and its reassertion and extension will be cordially welcomed. A second event of significance is the resignation from the executive committee of the National Board of review of motion pictures of Dr. Louis I. Harris, formerly commissioner of health for New York city. Dr. Harris is reported as protesting against the board's policy of receiving its financial support principally from the motion picture industry itself and against its failure, or lack of power, to fulfil the only function which can justify its existence, namely, actually to censor and classify films, so that persons may "know what they are letting their families in for when they go to the movies." The fact that this item secured conspicuous place on the first pages of many metropolitan newspapers is not accounted for merely by the prominence of Dr. Harris. It is a mark of the large place the demand for better films has come to occupy in public concern.

Murder by Automobile Still Uncurbed

READERS of the Chicago Tribune were startled recently to see an entire page crowded with the individual photographs of 252 persons, who had been killed in motor accidents in that city in the first six months of the year. This exhibit, far more impressive than the published figures, was a ghastly reminder of the terrific toll the automobile is still taking. In spite of the vigorous campaign for safety which for months has been carried on through press, poster, movie and radio, indications are that there will be little, if any, reduction in the number of fatalities in 1936 as compared with last year. The fact that the fourth of

July list of deaths was the highest in five years and that most of them followed automobile accidents confirms this expectation. It is heartening, therefore, to learn that the Bureau of motor carriers of the Interstate Commerce commission is proposing a speed limit of 45 miles an hour for busses and trucks engaged in interstate commerce as common or contract carriers. The bureau is also urging that rigid standards be maintained as to the qualifications of drivers and the length of the shifts they can be expected to serve without dangerous fatigue. It is to be hoped not only that these proposals will be adopted by the commission but also that this may be only the first step in a much more radical and vigorous program of controlling speed upon the highway and of eliminating irresponsibility and incompetence behind the wheel than has heretofore been attempted. That more radical program will have to involve as its first premise, however, a recognition of the fact that the only way to reduce the speed at which cars of any kind will be driven is to reduce the speed of which they are capable; that the only place where a speed limit can really be enforced is the factory.

Governor Lehman Reconsiders

THE decision of Governor Lehman of New York to run again has been eagerly welcomed by the democratic party chiefs, who had used every kind of pressure (dignified and otherwise) to induce him to reconsider his formerly announced intention of retiring from public life at the expiration of his present term. There is no doubt that the presence of his name on the ballot in New York will strengthen the chances for success of the democratic national ticket. Republican spokesmen acknowledge this but insist that they will carry New York anyhow, pointing to the virtual panic of the democrats at the prospect of Lehman's retiring as an indication of recognized weakness in that state. But if Mr. Lehman's decision is considered, as doubtless it should be, quite apart from the bearing it may have upon the election of a president in November, there is every reason for gratification that New York is to have the opportunity of retaining, if it desires, the services of a governor who has proved more than usually capable, honest, and forward looking. Many, besides democratic office-holders, and for more worthy reasons than some of them have, will be glad he changed his mind.

An Open Highway of Internationalism

IT IS to be hoped that the twenty million dollar highway to Mexico City, the opening of which has just been celebrated with elaborate ceremonies participated in by distinguished representatives of the United States and Mexico, will be much more than a convenience to tourists and a source of profit to business. The product of Mexican engineering skill, it connects the Texas city of Laredo and the Mexican capital and passes through some of the most interesting and beautiful mountain country in the world, hitherto all but impenetrable by motor traffic. It is unfortunate that Americans are generally so unfamiliar with Mexico, even as compared with Canada on our north. And although greater differences in language and culture may account partly for this fact, the absence of adequate facilities of travel is undoubtedly somewhat responsible for our deplorable ignorance of that fascinating country. It is more than likely that Mexico will now become one of the most favored resorts of American tourists and that larger numbers of Mexicans will visit us. In that case, the new highway will serve not only as a symbol of increasing good will between the two countries but also as a means for advancing it still further. But the road has a significance even beyond that. It is only one link in a highway which is planned eventually to unite all the various peoples of the two continents from Alaska to Argentina. Recent years have seen a decided increase in the cordiality of pan-American relations. The realization of common interests among the Central and South American republics has been growing and the United States has become more aware of her need for the friendship of her southern neighbors and more intelligent in cultivating it. May the projected highway, an important new segment of which has just been opened so auspiciously, speed not only the traffic of pleasure and commerce but also the progress of this important rapprochement.

Steel Industry Prepares For Bitter Struggle

THE long threatened battle in steel has at length been joined, and there is every indication that it will be a long and bitter one. Twice before, in 1892 and in 1919, vigorous but unsuccessful attempts were made effectively to unionize the steel industry; the present effort has much larger chances of success, although the manifestly well-planned and determined character of the attack which labor is about to make upon the most important remaining fortress of non-unionism has united all of the major steel corporations in deadly opposition. Leading the attack is that powerful section of the American labor movement which has followed John L. Lewis in commitment to the industrial, as distinguished from the more aristocratic craft union idea, and which threatens eventually to make the American federation of labor a really authentic labor organization. If to the one million members it has the half million steel workers can be added, it will be able to assume the dominant and decisive role it deserves to play. In the present struggle it will find itself not only facing the unqualified hostility of the steel industry but also subject to flank attacks from the more conservative elements within labor itself. Its success, if it is able to win against such tremendous odds, will thus be doubly significant: it will be a victory not only for unionism on a major and heretofore impregnable front but also for the only kind of unionism which can really function as the representative of labor in an industrial democracy. But the victory will not be easy and the Committee on industrial organization is under no illusion that it will be. For months it has been mapping out its

strategy, fortifying its position and marshalling its resources for a prolonged and desperate struggle; there is no sign that it will be disappointed in that expectation.

Let the Army and Navy Reject Methodists!

FOR ONCE The Christian Century finds itself in hearty agreement with proposals editorially sponsored by the Army and Navy Register. There are differences between us upon many important matters of principle and policy, but these should not stand in the way of enthusiastic endorsement of a suggestion that we deem so wise, so statesmanlike, and so appropriate in the light of all the facts, as that which we are about to quote. In the leading editorial in its issue of June 20, 1936, the Army and Navy Register says:

> We propose that the war and navy departments terminate under proper procedure the commissions of all Methodist chaplains in regular land or naval forces who uphold "the peace pact of Methodists."
>
> We propose that the war and navy departments terminate, for the convenience of the government, all reserve commissions held by Methodist clergymen and laymen.
>
> We propose that the war and navy departments refuse to accept for a citizens' military training camp, or for instruction in collegiate officers' training corps units, any members of that church.

Why, that is perfectly splendid. We had no idea that the journalistic voice of the government's two fighting departments would so completely concur with the judgment of the recent general conference that war and Christianity as Methodists understand it are antithetical. The same sentiment has, to be sure, been expressed before and by other than Methodist bodies, but these proposals are explicitly based upon the resolutions recently adopted by the assembled Methodists at Columbus. They constitute the perfect response to the conference's declarations for peace. They marshall the Methodists the way that they were going. The Army and Navy Register's proposals and the pronouncements of the general conference fit together like the two parts of a tunnel that have been driven toward each other from opposite sides of a mountain until they meet to make one continuous highway.

Other denominations may feel that there is something slightly invidious in singling out the Methodists to be the special beneficiaries of the Army and Navy Register's generous proposals. Why not the Congregationalists? Surely their declarations against war have been sufficiently unambiguous. Why not the Baptists and the Disciples? They too have viewed askance the militarized chaplaincy, with "rank, pay and allowances" and with the duties of fostering fighting morale in the army and navy, blessing the banners and weapons of war, and adding the touch of sanctity to the whole system superimposed upon the function of ministering to the spiritual needs of a body of men who certainly need that ministry as much as any.

Why not include any of the bodies represented in the Federal Council of Churches? To be sure, the federal council has accepted certain responsibilities in connection with the selection of chaplains, as have many of the denominations, but it and they would be glad to be well out of it. They do not want to leave the soldiers and sailors without the services of spiritual advisers, but they do want to get out of a system which subordinates that spiritual service to the obligation to support the programs of the army and navy and to defend the militaristic method against all critics. Besides, the federal council has been generally designated, by those who occupy the point of view of the Army and Navy Register, as one of the dangerous and "subversive" agencies. True, those who call it that usually do not pause to specify exactly what it is trying to subvert, but anyway it is "subversive."

Therefore, much as we appreciate the cooperation of this semi-official spokesman for the war and navy departments in the effort to detach the Methodist church from all entanglement with the military chaplaincy and with the R. O. T. C. in high schools and colleges and with the citizen's military training camps, we think it might properly have extended its good offices to the aid of other bodies which have an equal claim to its consideration. In particular, all those denominations which, like the Methodists, have been urging that their young people who conscientiously object to military service should be excused, as Quakers are, from compulsory military training in schools and colleges, would welcome a proposal that their young people as a body be declared ineligible for such services.

Of course, some awkward consequences might flow from an adoption of this general policy. It is conceivable, for example, that some of the fire eating university presidents and trustees might insist that persons ineligible for military training courses were also ineligible for admission as students. So it might happen that we would have some state universities which would be open only to Roman Catholics, Lutherans, and a few minor denominations and to persons of no religion. This would be deplorable. But it would at least have the merit of showing us where we stand.

Anyone who doubts the scope and intensity of the sentiment of the churches in opposition to the militarized chaplaincy and to compulsory military training in civil institutions of learning may profitably extend his information or refresh his memory by reading Dr. Walter W. Van Kirk's book, "Religion Renounces War." That compilation of source material brings the record down from the time when preachers ceased to "present arms" to the date of its publication, 1935.

For a still more recent body of data on the specific subject of attitudes toward compulsory military training, reference may be made to the official list of witnesses who appeared before the subcommittee of the senate, June 2 to 4, 1936, to testify for and against the Nye-Kvale amendment to prohibit compulsory enrolment in the R. O. T. C. in schools and colleges. Representatives of the following churches testified in favor of that measure (that is, against compulsory military training): Northern Baptist convention, Presbyterian Church in the United States, Congregational and

Christian churches, Friends, Church of the Brethren, American Unitarian association, and the Methodist Episcopal church. And these religious organizations: Y. W. C. A., Y. M. C. A., Ohio council of churches, Church peace union, World alliance for international friendship through the churches, National Council of Jewish Women, Central Conference of American Rabbis, National Woman's Christian temperance union, and the Federal Council of Churches of Christ in America. Most of the other churches and religious organizations are on the same side of the question, but these are the ones whose representatives happened to testify (most of them in person, but a few by written statements) on those particular three days.

As showing that this attitude is not one of religious fanaticism, but is supported by the opinion of educational leaders, it is pertinent to note that on those same days testimony was given on the same side of the question by representatives of the National Education association, the World federation of education associations, the Progressive Education association, the American federation of teachers, the New York teachers guild and the United Parents association of New York city.

And to indicate how dependent the cause of compulsory military training is upon the support of the profession, including professional patriots of the militaristic type, it may be added that those who testified against the Nye-Kvale amendment (that is, *in favor of* compulsory military training) were representatives of the following: the war department, the D. A. R., the American legion, the Reserve officers association, the National society of scabbard and blade, the Civilian military education fund, the Veterans of foreign wars and the R. O. T. C. association. And, except for one former president of a state university and one individual identified only by name, *these were all.*

It is evident enough how sentiment is divided on this matter. Religion and education are on one side; professional interest and organized militaristic tradition are on the other. If the Army and Navy Register wants to cleanse the house of war of all alien and unsympathetic elements, it must go a great deal farther than excluding the Methodists. Perhaps that is intended only as a beginning, though the editor of the Register describes his own proposal as one that will seem to the average man "extreme." Oh, not at all, Colonel! It is not in the least extreme. In fact, it is only a start. Let the good work go on. Don't stop with putting out the Methodists. Put out the members of all the other bodies that have renounced war—they are trying to get out anyway—and they will thank you for your cooperation.

This is not a whimsical comment, nor an ironical one. Certainly there is no defiance in it. It is made with profound solemnity and humility and with a full envisagement of the consequences. No more salutary test of the sincerity of the Christian church in this matter of war could be made than for the government to take the church's resolutions against war as meaning what they say and, if the state does not wish to have that kind of a church as its neighbor in the American democracy, to act accordingly.

The assumption that a citizen's membership in the Methodist church, or any other Christian church, does not in any degree qualify his obligation as a citizen, and therefore qualify the oath of allegiance which he takes, is an assumption which should be subjected to the sharpest and most radical test. It is a test which individual Christians have tried to bring about in the civil courts at various times, culminating in the famous naturalization case of Professor Macintosh, of Yale university. So far, no official action has been taken which extended beyond the particular case under consideration to the group to which the individual belonged. The Army and Navy Register proposes a policy which would place the responsibility just where it should be placed—on the church's own statement of what it stands for.

To belong to a church which makes pronouncements such as American churches have made should rightly carry implications for every individual member. The joining of such a test in the way proposed would be good both for the state and for the church. Caesar and God would thus learn who could be depended upon in the hour of crisis.

On Reading Books Twice

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember a remark of yours which I should like to contradict but cannot. You said, how seldom in these days we read a book twice! I should like to have answered: "I challenge that. Now I on the contrary. . . ." But here my conscience pulls me up, and I have to admit that I seldom, very seldom, read a book twice.

It may be a book which I admire greatly. The author has brought to it the thought and toil of years. He may have opened up to me new ranges of vision. I read him; I may even review him. I say to myself, "That is a book to be kept on the shelves near at hand." I mean to read that book again. But do I? Most probably not.

There are many reasons for this, and there are some consequences. The first and chief reason for this change in habit is that books come out so rapidly and there is always, and rightly, a strong appeal to the reader in the list of new books. Is there any more delightful evening than the one on which you have a pile of new books by your side and nothing else to do but browse among them? But the increased speed at which books are produced tends to make the reader put away the book read and try to keep pace with the swift stream.

It is the general confession of such as prepare books for us that books have today a shorter life. Good books, even best-sellers, have as a rule a lesser term of life than they used to have.

But may not this be due in part to the fact that in the conditions of this modern life we *demand* that accelerated supply? We want new books because we do not really want to read books twice. Upon us has fallen the spell of the cinema and the radio; we live in the age of speed. We travel faster; we eat faster; we read faster. And we do not tarry by the way.

But as reasonable beings, do we not have to report losses as well as gains?

What should we have known of Hamlet or King Lear if we had read these plays once and put them aside? Or for the matter of that, what should we have known of the book of Job or of Isaiah if we had read them as they came from a circulating library on Monday, and we had to return them on Wednesday? By the following Monday if you were asked what you remembered of these books you might answer that they left upon you a sense as of a glorious light, but what they revealed you could not precisely say.

We should agree that for the understanding of such books there is need for many readings. But why should we re-read some of the books which come our way? Why indeed? Why read some of them at all?

You remember the "Ballade of a Book Reviewer" written some years ago by Mr. Chesterton:

> I have not read a rotten page
> Of "Sex Hate," or "The Social Test,"
> And here comes "Husks" and "Heritage" . . .
> O Moses, give us all a rest!
> "Ethics of Empire!" . . . I protest
> I will not even cut the strings,
> I'll read "Jack Redskin on the Quest"
> And feed my brain with better things.

Have you never fled from some books of the day back to "Jack Redskin on the Quest"?

But when the good book comes—there is no lack of good books—we shall not get the virtue of it by reading it once. To say that we can is to exalt ourselves above the writer and to boast that what took him years to prepare, takes us only an hour to understand.

Yours ready to turn over an old leaf,

QUINTUS QUIZ.

VERSE

Conquerors

THEIR crimes remembered, Cæsars, dust of dust
Unconsecrated, lie: the Scourge, the Hun,
Xerxes, Pizarro, Cid, Napoleon—
Dreamers of doom and celebrants of lust,
Their crowns and swords and scepters thick with rust
Of rebel years—they are the carrion
Of victorious war, lying stark upon
The field of glory . . . vultures' crumb and crust.

The dew-drenched meadows by the Marne again
Are occupied by peasants; Waterloo,
Ever more quiet as the years increase,
Subdues all memory of terror's reign;
Now kinder, wiser people dwell here, who
Are conquerors of men, and keep their peace.

CARL JOHN BOSTELMANN.

Thought With Ego at Ebb Tide

MY neighbor is no better man than I:
He is no worse and neither of us seems
To rise above mere mediocrity:
He labors harder; I am prone to dreams.
We often argue far into the night
Of things that clutch the soul and kindred kind.
Oh, how we strive to point the wrong and right,
And plumb the hidden crannies of the mind!

How little do we prove by all of this!
I go my way and think that I have settled
Some weighty question; often he goes his
Disgusted by my stubbornness and nettled.
Two jars of chemicals? Two things called men?
And neither can explain God . . . mountain . . . wren.

JAY G. SIGMUND.

Still Stands the Cross

STILL stands the cross on Calvary's hill;
With mocking laugh the world goes by;
Betrayed, the Master hangs there still;
Dare we to ask, "Lord, is it I?"

T. R.

Communion

I *am the bread of life,* the Savior said,
And with the loaves, and words,
Men were fed;
I am the vine, God's Son taught,
My Father is the husbandman—ye, branches,
Which he wrought.

This is my body, broken for thee, the Master said,
While breaking in his hands
The apostles' bread;
This my blood was shed for thee—he took the cup,
Bidding his friends take theirs, too, and
With him sup.

O Broken Bread, broken for me, O Living Bread!
O Bruiséd Vine, bruiséd for me, Sustaining Vine!
Let me take up the cup—remembering
A hungry world, broken and unfed,
People athirst for Thee, adrift, misled,
Needing, as Galileans needed, Thee! . . . O living
Vine and Bread!

MARY DICKERSON BANGHAM.

He Tempers the Wind

THESE are His winds that move the lordly trees,
Intoning all earth's wonders as they pass,
Then sweeping down they breathe their symphonies
In softer music to the lowly bending grass.

MARIETTA CONWAY KENNARD.

Moralistic Preaching

By Reinhold Niebuhr

FOLLOWING are a few excerpts taken from Monday reports of sermons in a half dozen cities of the east:

"The world needs the gospel of Jesus Christ. The war and the depression have proved that the way of selfishness and greed will not work. It is now ready to learn that the way of love and brotherhood and justice will work."

"The church believes in justice and in social righteousness even more than those who concoct political and economic schemes for the realization of these ideals. But the church knows that they can only be realized when men change their hearts and when the 'kingdom of God' comes within them."

"Christ calls upon us to leave all and follow him. In this way of the cross lies salvation for men and nations. To seek our own is to perish. To follow him is to live. We have known before that this is true for individual souls. Now we know that it is true for nations also."

"If Christ is not Lord of all he is not Lord at all. The business of the church is to challenge the world to make all things, business and politics, art and morals, family life and international affairs subject to the Lord."

"Let us stand fast in the freedom with which Christ has made us free and which the constitution guarantees us and in which the supreme court protects us."

"The only real support which nations have is the character of its citizens. Our defense is not in armaments but in good character. This is the lesson taught us by the prophets and the gospel."

Newspaper accounts of sermons do not always do them justice. The injustice toward a sermon may be increased by the snatching of a sentence from the total account. Nevertheless, these sentences are broadly typical of a certain type of preaching to which the American pulpit is particularly prone, that is, of moralistic preaching. This moralism, which consists in holding up high ideals of brotherhood and love to men and nations on the supposition that nothing more than their continued reiteration will ultimately effect their realization, is a disease of the American church. It may be a disease in other churches also; but it is better to speak of what we know from direct contact.

Praising Ideals

Moralistic preaching, praising ideals, identifying ideals with Christ and Christ with ideals, comparing ideals favorably with the brutal realities of life and exhorting congregations to be true to the highest ideals —this is the thinnest kind of preaching. Occasionally it may achieve something of a body; occasionally life is astutely analyzed to prove that self-love is self-defeating and that true love contains the key to self-realization. But usually this preaching is thin. What is more: It is thoroughly unconvincing. The most stupid member of the congregation knows instinctively that the world does not live by these ideals which the minister preaches and which he calls "the gospel." While the minister sometimes makes it appear that the church stands for them against the world, the layman, of any degree of honesty, also knows that he and other members of the church do not live by them. What is more, he knows that the minister does not live by them.

What is missing first of all in moralistic preaching is a proper sense of contrition, a realization of the fact of sin. The ideals about which the minister speaks are indeed various expressions of the very law of life: "Thou shalt love thy neighbor as thyself." But preaching does not begin to be gospel preaching until the whole human situation is revealed, and to that situation belongs the fact of sin. We do not do what the law commands. We love ourselves more than others. At least, we love our families more than other families; and in that human instinct, good as it is, lies the root of all injustice. If the minister speaks so glibly about following the principles of the sermon on the mount ought we not inquire in what sense that is possible?

Difficulty of Love

The Danish theologian Kierkegaard, who is, by the way, just beginning to dawn upon the consciousness of the American church, wrote, "A minister who preaches the love commandment without also revealing how desperately difficult if not impossible it is to love the neighbor as himself, proves thereby that he has never taken the commandment seriously or sought to apply it in his own life." If he had, his sermon would be filled with the sense of desperation of those who have traced the power of self-love down to its final roots and seen how difficult and impossible it is for a soul to extricate itself from the vicious circle of self-love. Something of the Pauline cry of desperation would be heard: "I delight in the law of God after the inward man. But there is a law in my members which wars against the law that is in my mind. . . . Wretched man that I am, who will deliver me from the body of this death?"

Any human situation fully analyzed reveals both the law of God and the fact of sin. The law of God is there. Without love life destroys itself. This law is not superimposed upon life by the Scriptures. It is in life itself. But sin is also in the situation; and it is not eliminated by one's calling attention to the fact that love is life and sin and self-love are death. The difficulty with modern moralistic preaching is primarily derived from its superficial estimate of the facts of human nature. The human situation is really more desperate than these moderns assume. If knowing the law of love would save us, the world would long since have been saved. There is practically no one, not even among those who know nothing of the Scriptures, who is not aware of the moral superiority of love over egotism.

Preaching moral ideals without a sense of contrition produces pharisees. It makes pharisees of the congregation. They imagine that because they are members of the church they live by the ideals of justice and love while the rest of the world does not. It makes a pharisee of the preacher also. He is a holy man telling other people to be as holy as he is. That is at least the implication of every sermon that is not preached in the agony of contrition. Sometimes, of course, the minister tearfully deprecates the apostasy of Christians and suggests that if only the acknowledged disciples of Christ would follow his gospel the world could be saved. But that is still to suppose that nothing more than another act of the will is necessary to overcome the apostasy. What is lacking is the realization that even the best human will in the world has the corruption of sin in it.

Higher Than the Ideal

Moralistic preaching fails to plumb not only the depths of life which lie below the ideal but the heights which rise above it. Moral ideals are very specific standards. Everyone knows, or thinks he knows, what justice means. But there is no known specific justice between nations, classes or races which is not also injustice, when viewed from the perspective of the love commandment. It is justice to support the unemployed. But it is also injustice. They have a right to more than the pitiful subsistence standards which the state supplies. They have a right to—well what do they have a right to? According to the standard of love they have a right to every advantage which I possess, insofar as they can make use of it. Yet I have never known a Christian who has brought himself to the position of voluntarily granting other people every advantage which he enjoys. Even if he had a perfect will to do it, it could not be done within an imperfect system of distribution. He might correct an error in an individual instance. But thousands in poverty would still give him a guilty sense of not living by the law of love.

This is why all moralistic preaching which does not reveal the religious heights which stand over every specific moral ideal of justice is also so incapable of coming to terms with the political realities of our existence. It always substitutes ideals of love for the political necessities of justice. It wants people of changed heart to grant their fellow men love so that their fellow men will not have to demand justice. It always suggests that the brutal realities of politics are necessary only because people haven't heard and been charmed by the ideal of love. It does not realize that even if all men professed Christ and even if they understood his gospel so well that they felt under the tension of the commandment, "Thou shalt love thy neighbor as thyself," the fact of sin would still make political and economic coercion for the establishment of justice necessary. Moralistic preaching which makes love a substitute for justice merely increases the moral confusion of our day.

Necessity of Coerced Justice

There is always a possibility that men of good conscience may be called upon and be able to perfect whatever system of justice exists in their day by acts of voluntary love. But no such individual acts are enough to obviate the necessity of coerced justice in society in general. And this necessity springs not from the sins of evil non-Christian people but from the self-love in all of us. The worst type of moralistic preaching is that addressed to rich and comfortable congregations in which the preacher wittingly or unwittingly compounds Christian idealism with the aversion of the wealthy for increased governmental control, particularly for higher income taxes. A perfect example of that kind of moralism is given in one of the excerpts at the beginning of this article. In it the preacher of a wealthy New York church allows himself the impossible moral and religious confusion of identifying the words of St. Paul, "Stand fast therefore in the freedom with which Christ has made you free" with the frantic support which wealthy classes are giving the supreme court when it annihilates social legislation in decision after decision. In this type of moralism moral confusion reaches the heights of religious perversity.

The preaching of moral ideals as challenge to the human will not only increases the political ineptness of the church and makes it liable to the charge of hypocrisy. It also fails to uncover the realities of divine grace in life. The commandment of love is a challenge to my will which I cannot answer by strengthening my will. Constant appeals to the will merely increase either self-righteousness or the despair of impotence. Wherever men really fulfil the law of Christ they do it not by the strength of their will but by some strength which has entered their will. The mother's sacrifice for her child, the martyr's self-immolation for a cause, the patriot's sacrifice for his country, these deeds are possible not because the will has been made strong but because forces which our will cannot control have swept our lives beyond themselves. These deeds are acts of grace. They are acts of grace, even if they are prompted by an impulse of nature. The impulse of nature, such as a mother's love, may be something of the Christ in creation, reminding us of the word of the gospel, "The world was made by him and without him was not anything made that hath been made." Whenever self-love is transcended it is by a force which can only be described by the words, "I, yet not I, but Christ that dwelleth in me."

The Final Futility

Perhaps the final futility of moralistic preaching is challenging people to forgive one another. Forgiveness is the last impossibility of love. It is not possible at all through an act of the will. Forgiveness is an impossibility for righteous people who want to make themselves more righteous by accomplishing this final perfection of love. It is literally impossible for anyone who regards himself as righteous to forgive a fellow man. Forgiveness becomes psychologically possible only when the heart is contrite in its own sin and recognizes the equal need of forgiveness in which we all stand. Forgiveness is therefore a by-product of religious tension. Yet it is only the final and ultimate by-product. Every moral action is the by-product of religious tension. That is why challenges to moral

action are vain. They are more than vain; they lead to corruption. They increase the sin of hypocrisy.

A church which imagines its duty to lie in the espousal of high ideals is useless or at least superfluous. Every institution of culture preaches ideals. The church is not unique in that. All it can do is to couch the ideals in which the world believes in pious phrases and to identify them with Christ. Sometimes it even becomes insecure in its lack of differentiation from other institutions and desperately insists that it had these ideals first, that they all originated in Christ and that therefore it alone has the right to preach them. If there are not notes of judgment and mercy, of contrition and grace in the preaching of the church its message is not only futile but confusing. For religion must deal with the total dimension of human life and not with the surface of morals. If that surface is to be dealt with alone, it is better to allow secularists to deal with it. At least they will not add religious confusion to moral superficiality.

The Chemist Conquers the Farmer

By Sylvia Pass

ON MAY 20 there appeared on an inside page of the New York Times a bright but noncommittal news item to the effect that in California commercial nurserymen were growing sweet peas, tomatoes and strawberries without soil. The method was briefly described and credit was given to Dr. W. F. Gericke, associate plant physiologist of the University of California, who had been largely responsible for its development. The first crops of indoor-grown tomatoes, said the article, had been placed on the market long before their soil-nurtured brothers and had proved to be of better quality. Dr. Gericke was now said to be experimenting with tobacco, cucumbers, papaya and flowers. In such casual fashion was the general American public introduced to a scientific development which in a short time will bring it face to face with problems of a magnitude and character it has never before seen, and will undoubtedly set society on the road to cataclysmic change. But first, what is behind that small news item?

I

When in 1889 Hilaire de Chardonnet put rayon on the commercial market, although the artificial fiber was of inferior grade and highly inflammable, he gave industry a vision which allowed it no rest; today more rayon is manufactured than silk. What Chardonnet did to rayon, Dr. Gericke and his brother scientists, both here and abroad, are doing to farm produce. In California—at Santa Cruz, Los Angeles, Capitola, Watsonville and Richmond—stand factories housing shallow tanks of glass or concrete. The floors of the tanks are covered with several inches of water above which is a grating supporting a thin layer of sawdust, straw or moss. This is the simple setup that will supplant acres of cultivated soil. For soil, the agricultural chemist has discovered, is in itself not necessary to plant growth. It acts for the plant only as the porus retainer of moisture and the various chemicals which are food for the plant. There is no reason, once the chemicals become known and can be supplied by the laboratory, why plants should continue to be grown by the crude, uneconomical and hazardous methods that have made them costly from the time man first became a farmer to the present day.

In the factory tanks, plants or seeds are placed on the sawdust litter which serves as seedbed and as insulation against loss of heat. The seedlings begin to use their own stored food and by the time this is depleted their roots have grown enough to reach the water, which has been treated with the tested concentration of chemical food element in the form of inexpensive salts.

Under such conditions nothing is left to chance. There is no plant disease, no dilution or poor distribution of food elements, no lack or excess of moisture or light. Placed in an ideal situation, by all laws of scientific logic the plants should respond ideally. They do. Under the most perfect conditions, soil culture has produced 12 tons of tomatoes to the acre; factory culture has yielded the unbelievable amount of 200 tons per acre. The reason is simple. It takes a wide plot of soil to supply the same amount of food that can be fed to plants in a tank simply by the controlled concentration of chemicals in the water. Moreover, due to the richness of the solution and freedom from natural hazards, the plants grow more quickly than they do in soil, and they are healthier, larger and of finer quality.

There is some question as to the practicability of the method. According to the Ohio Farm Bureau News, the price of the chemical plant food is about 17 cents a week for a large tank. The tanks can be erected in any kind of building. Electric load is only about 200 watts. Potatoes, tomatoes, cabbage, tobacco, papaya, strawberries and all kinds of flowers have been grown by this factory method. An article in Harpers last summer by Wayne W. Parrish and Harold F. Clark stated that England, Germany and Denmark have begun to produce fodder crops for cattle and poultry on metal trays in ovenlike cabinets. But nothing elsewhere has been attempted on so large a scale as in California.

Is it actually possible that plants grown in this manner can throw out of cultivation the millions of acres now devoted to the feeding and clothing of the world? Certain facts indicate that it is.

Looking at this new development not as something isolated but as part of scarcely more than fifty years of organic chemical experiment, let us see what has happened in other parallel cases in which successful scien-

tific testing has brought the farm to the factory. In 1896 indigo was grown on over 1,600,000 acres of land in India; in 1906 only 450,000 acres were under cultivation and thousands of growers were starving. Why? Because in 1897 a German chemist named Adolf Baeyer discovered the formula that would allow indigo to be made synthetically.

The same story had been presented earlier in the case of the madder root. Before 1867 about 70,000 tons of madder root were grown annually on over 400,000 acres in southern Europe. By 1895 these acres were no longer producing, for in 1868 Graebe and Liebermann had discovered the constitution of alizarin, the dye for which the plant was being raised. Another repetition of the theme occurred as recently as 1932 when the du Ponts erected a factory at Deepwater Point, N. J., to manufacture synthetic camphor, thereby saving some thousands of miles of camphor forests in the far east from destruction.

Perfumes, dyes, medicines and drugs, sugars and starches, leather and rubber, glues, paints, varnishes, oils, fats, waxes, silk, cotton, wool—here are a few of the products, many still imperfect and inferior, whose raw materials are mixed in the chemist's test tube instead of being extracted from tree or root or mine. Why not the food of the world?

II

This new development is simply the most sensational in a long list of scientific achievements, packed into a very small space of years, which have had far-reaching effects upon agriculture. The science of chemistry has been slow to develop. Greatly stimulated by the world war, it has been making strides since then that promise a new chemical age to supersede the industrial and mechanical age we have known. And most of its accomplishments so far have either directly or indirectly affected the farm.

Synthetic manufacture of cheap fertilizer, revitalization of sick land, inroads made against plant diseases, intensification of production of the single acre, have had the same total effect upon agriculture as has increased efficiency in the factory. There has been no addition to total crop acreage for fifteen years, yet crop production has increased nearly fifty per cent since the beginning of the century. Ninety years ago of all males having occupation, about seventy per cent were employed in agriculture; in 1930 the figures were almost completely reversed—only twenty-five per cent of all men having occupation were engaged in agriculture. What does it all mean?

If we study agriculture as an industry we are struck with the realization that the farm has always been, and still is, a highly inefficient factory. Labor and costs are excessive, investments high, hazards great and returns small. Such a situation is utterly inconsistent with standards of production in the city. And in this one fact lies the root of the farm problem.

The farm problem was born when the first factory was erected, because with that first factory there was introduced a superior economy before which the more primitive economy of agriculture would be forced to bow. The history of industrialism has been the record of the city's conquest over the farm. For the city is the concentration of people around industry; because of wealth in property it rules the political life of the nation; because of its peculiar functions—business and commerce—it rules the economic life of the nation. In its superior standards of economy, speed and efficiency, it has always been at odds with the farm.

The civil war was a slap administered by the growing industrial east to an agrarian south which was protesting against being stepped upon politically and economically. But in its victory the city, to its own later sorrow, failed to assimilate the farm. It was too busy helping itself grow. It left the conquered largely to its old ways, only passing such legislation as would aid in exploitation. As a result, while the city has grown in efficiency of production, the farm has lagged far behind, suffering from the increasing demands of growing population, swelling costs and rising standard of living.

When the city gave the farm the tractor, the automobile and electricity, it increased farm production; but it also inadvertently deepened the farm problem. The horse and mule were low-cost machinery. Their upkeep was small and they furnished fertilizer as well as power. But the city's mechanical substitutes required investment. The farmer, encouraged by the world war's frantic call for increased production, borrowed from city bankers and mortgaged his home to seize the vision of wealth conjured up for him by the city's supersalesmen; from 1918 to 1932, 9,000,000 horses and mules gave way to machines. The farmer's production doubled, aided further by scientific control of soil and crop cultivation. According to orthodox economics, prices should have gone down and the farmer should have made up in increased volume of sales what he lost through lower prices.

But here the city intervened. Its commerce and business functions had extended to include the processing and marketing of farm produce. In this role its interest lay in keeping down the cost of its raw materials and keeping up the price of its finished products. The farmer, producer of the industrialist's raw materials, found himself getting less and less in return for labor as his own costs rose. In this dilemma we still find him today. There was only one possible solution: the farmer had to do his own processing and marketing and cut costs somehow by reducing hazards and raising speed of production. In short, he had to make agriculture an industry with the same standards of efficiency that govern industry in the city. There was no alternative. But this he has been unable to do—partly through ignorance, partly because of lack of capital, partly because the city interests are too well entrenched.

Turning now to the city we see it constantly annoyed by the inefficient, awkwardly-managed, endlessly bickering industry—agriculture—yet nevertheless not knowing what to do about it. Its philosophy of competition has never been conducive to thought or far-sighted intelligence. Today, the city knows only that it still has a farm problem; it has not yet successfully analyzed

that problem. And it seems now it may not need to. Science, its godmother, promises to relieve it of this vestigial irritant, this last hangover from feudalism.

III

Dr. Gericke's experiments and the new factories in California, then, supply the missing links in the chain of events that started with the introduction of industrialism into America and cannot end until the city has completed its conquest over the farm. But although they may eventually solve the farm issue, they will raise in its place even deeper, broader problems.

When the world war impoverished so many nations it raised the scarcely formulated dream of self-subsistence to an active hope and stimulated a systematic search for means to attain it. If the chemist perfects—as he is rapidly doing—the means for creating food, textiles, substitutes for wood, metal and bone (plastics) in the laboratory and factory, what is to prevent every nation, big or small, from supplying its own internal needs? Most of the nations are already producing their own synthetically-manufactured textiles; the only export markets left are in South America and Asia, and in South America Brazil has begun to supply the domestic market. Many countries whose happy geographical advantages have fostered monopolies of certain products on the world market have already found their export orders falling off. Perfection, around 1912, of the chemical method of "fixating" nitrogen broke the Chilean monopoly over nitrates. Most countries produce their own dyes and perfumes.

Now that the formerly unknown quantities—namely, the forms and concentration and synthetic means of supplying chemicals necessary for plant food—are no longer unknown, and factory manufacture of food plants has proved profitable, why should not every nation in the world erect its own factories and feed its own people? They have already begun to clothe and house them by means of synthetic textiles and plastics. The new development seems to remove the last substantial barrier to self-sufficiency.

Once self-sufficiency becomes a fact, or a near-fact, although the cause of nationalism is given a boost, imperialism is stripped of any raison d'etre. For what is imperialism as we have known it? When a manufacturer discovers he is producing for the home market more than that market can absorb, he goes into foreign markets with his product. It is the business of the home government to protect this manufacturer in his venturing abroad, as his profits will enrich the homeland. The manufacturer abroad accordingly becomes a representative of his government, backed by it in any squabbles or competition with foreign authorities or competitors. But if all foreign markets are closed, a great cause for war is removed. Is it possible the new chemical developments will give us the freedom from wars we have so long been seeking? On the other hand, it is equally probable that the present current of demand for markets will be so intensified as to help plunge us into a war from which we will not emerge until two or three victorious nations have divided among themselves the world. But these are somewhat fanciful lines of thought. There are more immediate issues.

In the United States alone there are 30,000,000 people living on farms. Should these people be dispossessed by the factory they would move to the cities. And the cities could not possibly give them employment, since the city's ability to cut down the costs of labor by replacing men with machines would not have decreased. The unemployed from the farm would join the unemployed of the city. Under such conditions the paradox of plenty would become still more strikingly absurd—it would become, in fact, criminal. For factory or synthetic production of materials, transforming the old farm method into an efficient factory method, could double and treble production with no difficulty. Prices would go down, but never far enough to allow all of the population, with its great percentage of unemployed and subsistence workers, to purchase the decencies of life. Furthermore, in order to reach lower price levels, manufacturers would find it profitable to adulterate their products, to sell inferior material.

The pending development, it is plain, calls for a central body of control to guard the general welfare. It calls, in short, for socialism more stridently than anything since the industrial revolution. Yet the difficulties in the way of establishing such a social order will have become even greater than they have been, since factory production of such universally used materials lends itself to monopoly. And monopolistic industries, having nothing to gain and everything to lose by socialism, will continue to fight it no matter how deeply society may appear to need it.

A less vital but nonetheless considerable problem will be the question of disposal of vast areas of unused land. A wise nation might conceivably plan for itself a system of vast parks and garden cities, moving the individual home from its place under the unhealthy shadow of the factory. And the individual might raise his own fruits and vegetables in his ovenlike cabinet in the cellar or the attic with no more exertion than he exercises to take care of the furnace.

But whatever the problems, one great revolutionary fact will have been accomplished. From the beginning of his time man has been fighting nature for the prize of security along with its companions, comfort and leisure. The farm has always been the unconquered frontier of that battle. Soil, rain, wind, sun, in this year of science, 1936, are still our masters. Drought sweeps the land, crops are lost, prices soar, ministers pray for rain exactly as did our ancestors with painted mask and drum, only with more restraint. Somehow, we have through the ages failed to realize that the nature-ruled farm is the enemy of civilization and of the goal we seek. We have instead surrounded it with a halo of tradition, sentimentality, romance, that will make the psychological transition from farm to factory, from insecurity to everlasting abundance, even more difficult than the actual. The cry of "back to nature" is in fact an appeal for retrogression. "The good earth" has been for man only esthetically good. It has bound him to a slavery of drudgery and fear. It is vital for us to begin at once the mental journey from

farm to factory, lest we find ourselves discouraging those who alone can supply our need.

Whatever may be the course of society in the last half of the twentieth century, it will be a course largely dictated by the young science of chemistry that is even now ridding the city of the nonconformist farm. It has always been the boast of members of the industrial society that they live in a scientific age. The boast has been premature. Science has only just begun to awaken to its possibilities.

BOOKS

God as Totality

THROUGH SCIENCE TO GOD. *By Nathan A. Smyth. The Macmillan Company, $2.00.*

ANOTHER book on religion in the name of science! One can scarcely help wondering at the variety of ultimate interpretations produced by these allegedly scientific approaches. Like most such books, this one too belongs to the trend of religious naturalism. And like some others, at least, the author lauds scientific method but is soon making non-scientific inferences. He contemptuously scorns metaphysics but writes the book to give us his own. One becomes suspicious that the author's philosophy is as popularly derived as his science, especially when one finds Webster supplying philosophical definitions and metaphysics is assumed to be by nature deductive and substantialistic (to say nothing of finding Kant's Critique dated two hundred fifty years ago).

It is the new physics which provides the definitive view. "Events" are the ultimate. These are the "actual" world; hence the name "actualism" for the philosophy. The actuals are not all, however, nor the most significant. The qualitative elements of our experience, occurring indeed only as events in the psychological series, constitute the "real." The final picture is that of a great cosmic stream of events, in which the physical and the psychological are "inextricably commingled." Things and individuals have the same sort of existence within the cosmic stream as eddies in a river. They are simply "individuated segregations of events."

In interpreting the facts of evolution, the author rejects both determinism and chance as valid keys. He hits instead upon the idea of "impersonal design." It becomes clear, he argues, that the progressive differentiation and increasing complexity of organization indicate some goal (shades of metaphysics!), and that goal is quite evidently "actuality achieving realization." The cosmic stream is designed to realize itself in conscious centers of interest and value. "In order that nature in all her various aspects may be fully realized, appreciated and loved in the realities of experience, consciousness of self has come to pass." (p. 126) Anthropomorphisms in the concept of God are taboo, but this author apparently does not object to them in the concept of nature. What meaning design can have, with both purpose and determinism rejected, it is difficult to see.

God is finally defined as "the totality of all events, realized and unrealized; the whole vast integrated stream." (p. 157) Just why science requires a pantheistic view is not made clear. The author does explain: "If we should call any part or aspect of it [the stream] God, then would God be less than the whole." But somehow the scientific force of this is not so impressive. The author urges that the chief merit of this view is that in it "God is real." (p. 163) To be sure, definition can accomplish some very wonderful things. Such ideas as infinite personality, mind or will are quite inadequate, it is argued, because they are not "realizable pictures." They are as difficult to conceive as "a room without a floor, ceiling or walls." Of course, if picture-thinking is the criterion, this is true, but even then one wonders if the picture of a stream without banks or gravitational pull is any more "realizable" as a representation of God.

EDWARD T. RAMSDELL.

The Art of Counseling

SOLVING PERSONAL PROBLEMS. *By Harrison Sackett Elliot and Grace Loucks Elliot. Henry Holt & Company, $2.00.*

PERSONAL counseling is an art and is threatening to become scientific. At any rate, the principles underlying successful counseling are being clarified as a result of the critical examination of methods used in the process. But counseling is, and always will be, mainly an art. And, as with all forms of art, one may improve oneself in it by practice under skilful guidance.

This book, which is subtitled "A Counseling Manual," is one of the best volumes which has been produced with a view to aiding counselors achieve proficiency. The authors, husband and wife, have enjoyed a wide and successful experience in counseling and in teaching classes dealing with personality problems. The principles which should guide the counselor, the kinds of problems with which he will have to deal, and the personal qualities which he will need to cultivate, are discussed with that insight which only large experience can give. The book has the further merit of being free of psychiatric jargon. It will be of value to all those—parents, teachers, pastors, social workers, etc.—whose duties require them to be the counselors and guides of others.

CHARLES T. HOLMAN.

Books in Brief

DRAMATIS PERSONAE. *By W. B. Yeats. The Macmillan Company, $2.50.*

Mr. Yeats has done his best to keep these autobiographical sketches and reminiscences of his friends and contemporaries of a generation ago from becoming a book. He does not want to degenerate into literature. "To keep these notes natural and useful to me I must keep one note from leading on to another. . . . Every note must come as a casual thought, then it will be my life." So, for the most part, the random prevails over the logical. Nevertheless, the Irish literary revival about the turn of the century is the inevitable theme, because Yeats was so large a part of it and it was so large a part of him.

GROUP MOVEMENTS THROUGHOUT THE AGES. *By Robert H. Murray. Harper & Brothers, $2.00.*

When you get down to the nub of the matter, you find that the author's real purpose is to set up some sort of parallel between the Buchman groupers and such historic movements as those of the Franciscans, the Friends of God, the Port Royalists, the Methodists, and three or four others, and to make this parallel, or this recurrent reincarnation of the "group" spirit,

redound to the glory of the Buchman groups. The separate chapters are not without merit, but the idea of finding an analogy between all these movements because they were promoted by "groups" has no validity whatever. A "history of group movements throughout the ages" would be a history of everything that ever happened, for better or for worse. Men never do anything of importance except in groups.

ABINGER HARVEST. *By E. M. Forster. Harcourt, Brace & Company, $3.50.*

Equally gifted as novelist, essayist and critic, Mr. Forster here collects a variety of his essays on books, men, movements and whimsies. They are keen, provocative, entertaining, learned —and whatever else good essays should be.

LEGISLATIVE PROCESSES, NATIONAL AND STATE. *By Joseph P. Chamberlain. D. Appleton-Century Company, $3.50.*

Admirably realistic, as well as scholarly in the academic sense, is this study of the rights and powers of legislative bodies under federal and state constitutions, the actual procedure by which they exercise these powers, the relation of the legislative to the executive and judicial branches of government, the place of party politics in legislative bodies, and how public opinion (and private opinion) exercises pressure upon legislators.

CORRESPONDENCE

One Editor to Another's Readers

EDITOR THE CHRISTIAN CENTURY:

SIR: Several hundred of your readers have contributed to The Churchman Defense Fund, raised to pay Gabriel L. Hess, general attorney of the Motion Picture Producers & Distributors of America, Inc., $10,200 and costs as a result of his libel suit brought against The Churchman. It would bring me genuine happiness if it were possible for me to thank each of these readers personally for what he has so generously done. Since that is not possible, I ask the privilege of your columns in which to say to all of these unknown friends that every reader of The Churchman, and great numbers outside that group, would wish to join me in an expression of deepest gratitude for the gracious and ready way in which they came immediately to the rescue of a religious journal threatened—in spite of any statement from any source to the contrary—with extinction as the result of unintentional errors in one editorial of a long series in behalf of cleaner movies. In this generosity they were joined by thousands of others of many denominations throughout the United States and Canada. I pray that whatever service The Churchman may render to the social order in the years to come may warrant the high trust imposed in it by these many friends.

Mr. Louis Nizer, attorney for Mr. Hess, told me last summer, when I asked, as an editor not in the habit of bringing libel suits, what Mr. Hess meant by "vindication," that Mr. Hess had declared that he "intended to hurt The Churchman in the only place it could be hurt, that is, in its pocket-book." I replied that since neither The Churchman nor its editor had a ten thousand two hundred dollar pocket-book and must appeal for help, Mr. Hess was really hurting thousands of people who had no connection with The Churchman. Your readers who contributed are among this number. I have a wicked conviction that their hurt for this cause was not completely unpleasant!

My continued admiration, which is of long standing, and my thanks go to you, sir, for the discerning and courageous editorials you have carried in behalf of The Churchman in this crisis imposed upon it.

The motion picture producers of this country, after years of defiance, were driven to cover by the religious forces of the nation. A magnificent part of that driving, which has resulted in uncompleted reform, has been done by The Christian Century, and I suspect that it, like many other religious journals, will do even harder driving in the future.

GUY EMERY SHIPLER,
New York City. Editor, The Churchman.

Baptist Principles

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest your recent controversy with the Jewish brethren and have come to a new sympathy with their viewpoint since I read your latest outburst against denominationalism in my own denomination. (Issue of June 10th, "Baptist Solution of World Problems.")

Baptists never claimed "liberty and regeneration as something peculiar to the Baptists." We do point with pardonable pride to the unquestioned historic fact that Baptists have characteristically defended, at times at great personal cost, the Christian principle of liberty, and we do glory in the fact that with all of the changing fashions of Christian enterprise Baptists have never relinquished their primary zeal for the regeneration of man and men.

You state correctly that there is no Baptist solution for world problems but rather a Christian cure. Baptists agree with you. But we Baptists are determined that there shall be no attempt with our sanction to solve world problems by transgressing the Christian principle of liberty, nor any unification of Christian organizations that shall sidestep the necessity for Christian regeneration.

If within the household of our own denominational gatherings we choose to reiterate our undying loyalty to those Christian principles which we deem most important, and if we can with perfect justice demonstrate that our denomination has remained and is remaiping true to those principles it strikes me that we are using our denominational organization in its most legitimate way. How else can we make our contribution to the "interpenetration" of culture and religion which you so fondly desire? If this be "harping on ancestral principles" let us have more of it!

Littleton Common, Mass. ELLIS J. HOLT.

Disheartening

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Tolerance Is Not Enough," in your July 1st issue, again offers disheartening indication of the fact that your zeal for brotherhood does not follow the steps leading to true brotherhood.

Granting that Dr. Niebuhr, Dr. Mann, and others attacked with undue and unnecessary fierceness your conception of tolerance, the fact still remains that you do not comprehend the Jewish position in the modern world nor the realistic elements offered by the conditions of modern rapprochement. There are a great many Jewish leaders in the United States who do not share Dr. Kaplan's point of view, who deplore your lack of information and your lack of psychological insight into minority problems of the times. There are many Jewish leaders who do share Dr. Kaplan's point of view, who have, like myself, pointed out to you that your conclusions reveal a total lack of understanding of the aims and purposes of the thesis "Judaism As A Civilization."

In the long run it makes very little difference whether the Jewish people approve or condemn Dr. Kaplan and his point of view. The important thing is that you attempt to hold the Jew responsible for a situation to which he has contributed but little. There will be no peace for the Jews of the world until there is peace for the great body of Christians of the world. The solution of the Jewish difficulty lies not so much in Jewish hands as it lies in the hands of the Christians. To accuse the Jews of exclusiveness and to insinuate that you wish to drag the Jewish problem out of the ghetto is an insult to any fair-minded Jew or Christian who has the slightest knowledge of events since the French Revolution.

Your last editorial reveals not only an astonishing myopia, but

more than slight evidence of unconscious emotional bias. Your declaration of friendship for the Jewish people which you assert so strongly is hardly matched by your suggestion that the Jewish people must be smoked out of their hidden lairs so that Christians may talk to them about good will and brotherhood. I repeat, sir, let the Christian people show good will and brotherhood to themselves, let them offer their fellowship based upon understanding and upon true realization that the Jews have a right to contribute to brotherhood in their language and in their experiences, and the first step will have been taken toward true rapprochement.

I imagine that you will baffle a great many of your own Christian readers by the sentences in your latest editorial. You will only disillusion further those Jews who have mistakenly considered your journal as liberal and enlightened, and who, looking for an explanation of the strange thought processes behind your first editorial entitled "The Jewish Problem," find instead a brave display of rhetoric which even the testimony of the rabbis of the great Temple Sholom of Chicago and of the great Temple Emanu El of New York cannot render just, clear, and reasonable. You are to be congratulated, at least, on your frankness in saying that in your estimation Christianity has already solved the Jewish problem. Would God it were so!

Glencoe, Illinois — Rabbi Charles E. Shulman.

A Telegram

Editor The Christian Century:

SIR: Congratulations on your magnificent editorial, "Tolerance Is Not Enough."

Baltimore, Md. — Rabbi Morris S. Lazaron.

Liberalism and Socialism

Editor The Christian Century:

SIR: Referring to your editorial of May 5 entitled "Alternatives to Liberalism," and to your return to the discussion of the subject on May 20, it is generally conceded by thoughtful people that the alternative most discussed is some form of socialism. And inasmuch as socialism implies that "social wholeness" mentioned in your quotation from Professor Hocking, it follows that socialism has established a social order from which the causes of economic class division have been eliminated. Having eliminated the causes of class antagonisms inherent in both *laissez faire* and regulated capitalism, the need for that particular self expression supposed to be provided in liberalism will be found largely unnecessary.

During the transition period from modern capitalism to socialism, arbitrary rules and a degree of suppression of rebellious sentiment, such as the crushing of the counter-revolutionary kulaks in Russia, will be necessary. That "social wholeness and the capacity for united thought and action" which Professor Hocking declares to be lacking in liberalism, cannot otherwise be maintained in the building of a new industrial order based upon the idea of concentration of the forces of society to the end of planned industry and the abundant life. Even in the conduct of privately-owned corporations in the present industrial order, it is considered necessary to give the business manager a free hand to carry out, arbitrarily, a given policy laid down by the board of directors. Surely it was no less important that the presidential cabinet, or what corresponds to it in Russia, should have a free hand in carrying on an industrial enterprise which includes *all* the business of an entire nation covering one-sixth of the world.

The so-called dictatorship of Russia is not to be compared with those of Germany and Italy, for the sole and adequate reason that in establishing socialism, Russia has abolished the major economic cause that creates antagonistic classes, while in Italy and Germany the economic cause of class division remains and is even accentuated. I refer, of course, to the continued ownership by the capitalists of the means of production, and their continued effort, through control of the governments of these countries, to render labor helpless and cheap in the interest of private property.

Referring to your second editorial in which you use the expression, "Russia's extermination of Christianity," it will doubtless seem to many that if what passed as Christianity in Russia has been crushed, it is no loss, for it was but a government-nurture superstition, in which both tyranny and gross immorality concealed themselves.

Brooklyn, N. Y. — W. W. Passage.

Our Largest Illicit Industry

Editor The Christian Century:

SIR: American Speech is a magazine devoted to the scientific recording and discussing of forms of language. Its April number has an article on the private slang of the narcotic drug section of the underworld. In describing the relevant circumstances the author, Professor Maurer, who has had much trouble in getting his list of words, says, "Third, the narcotic racket is controlled by gangsters of a vicious type, not addicted themselves, who prey upon the addict and racketeer the peddler. They spread the habit mercilessly, for it enlarges their market; since the collapse of prohibition, they have expanded the narcotic traffic until it is our largest illegal industry." Paste that on the same page of your scrapbook that has all the predictions made by the wets at the introduction of prohibition that prohibition would increase the traffic in narcotics.

Ballard Vale, Mass. — Steven T. Byington.

The Sure Foundation

Editor The Christian Century:

SIR: The article in the June 24th issue by Harold Bosley —"Is Liberal Protestantism a Religion?"—is very stimulating to me; especially as it raises the question of the foundation upon which a liberal thinker can stand.

If tradition has been found unstable as a foundation because of its shifting character; and if the church will not do to stand on because of its human elements, and of its errors in council; and if the Bible as a whole book cannot be used because it does not give one and only one systematic theology to the honest enquirer—as for example, we have Machenism and Seventh Day Adventism both deriving from the same book and on the same premise of literal dictation of every word—if these three are out as a foundation, why does he then imply that liberal Protestants have nothing to stand on? Why are they not rather driven back to Jesus—God's only clear word to men—as their foundation?

Presbyterian Church
Montclair, N. J. — Addison S. Moore.

Is Memorial Day a Christian Day?

Editor The Christian Century:

SIR: Not in the religious press, although I read a dozen or more of the leading religious papers, but in an item put forth by the Federated press to labor and radical organs, I saw mention of the fact that the Rev. James S. Clark of the Congregational church at Northboro, Mass., had resigned his pastorate rather than take part in Memorial day exercises. Religious papers may have commented upon the item, or may yet make comment, but thus far, within the range of my observation, they have not done so. None the less I think the act one of the most significant of recent events in the field of protest against war.

From Mr. Clark himself I learn that his refusal was not on his own initiative, in that he did not seek to assert himself without having the challenge to his conscience thrust upon him. He was officially requested to preach the Memorial day sermon for his community, a request which indicates the high esteem in which the community has held him, though this inference is not of his suggestion. Neither was he forced, upon his refusal to put himself in the position of participating in what is quite explicitly a communion glorification of death on the battlefield as distinctively worthy of community recognition, to leave his pulpit. A fine sensitiveness akin to that which led him to decline the service, led him also to relieve his church of the embarrassment of community contumely and probable persecution which would have fallen upon the congregation had he remained.

However, I am calling attention to this unusual anti-war te

timony, even within the pacifist field, neither to commend nor to criticize Mr. Clark, nor to make any appeal on his behalf. I am heartily in accord with him, but this also is of secondary importance. It is the issue thus brought to the front, and far too long neglected by the churches, which I would press upon public attention.

The churches have undoubtedly made real progress toward a worth-while protest against war since their practically unanimous collapse before the war hysteria in 1917-1918. This progress is by no means confined to the sincere determination of a multitude of ministers that they will go to jail in the event of another war rather than aid in any manner in its prosecution. Many ministers and laymen have arrived at anti-war attitudes which, in my opinion now, are more realistic, and potentially more effective in prospect, than any service of a prison sentence is likely to be. I shall not specialize on these enlargements of anti-war protest by individual religionists and religious bodies here. What I desire is to insist, against whatever dissent the insistence may arouse at this stage, that until the churches divorce themselves utterly from exercises of the sort sponsored by such organizations as war veterans, woman's auxiliaries, and like worshipers of nationalism in its military aspects, the churches must admit that they are more under the compulsions of the fear of these organizations than they are motivated by a truly Christian fear of God.

Los Gatos, Cal. ROBERT WHITAKER.

Illuminating Lectures

EDITOR THE CHRISTIAN CENTURY:

SIR: It is very easy to let the exciting political and military headlines from Japan blind one's eyes to the less spectacular religious and social movements there occurring. Therefore I wish that many of your readers could scan the four lectures entitled "The Kingdom of God in Japan," by Rev. C. Burnell Olds. He was bracketed with Dr. Stanley Jones in "Rethinking Missions" as a notable exemplar of the irenic and "sharing" approach to the non-Christian faiths.

These brief lectures draw upon Dr. Olds' rich experience during thirty-two years in Japan, especially at Okayama, where he took the lead in forming a group of men from six Buddhist and three Shinto sects and Christianity, into a fellowship of mutually appreciative seekers after truth. But while this experiment strikes the keynote of these lectures, Dr. Olds really gives a comprehensive picture of the Christian movement in Japan, and especially of the generally overlooked allies in non-Christian circles. Professor Walter M. Horton well said, after hearing the lectures, "You have put the Christian movement in its true perspective, among its allies as well as its enemies. Stated in this way, the whole case for Christian missions becomes much more persuasive, because it is put forth with modesty and humility, without any undue exaggeration."

In a pleasing booklet of 64 pages these lectures may be obtained at 25 cents a copy, or at 20 cents for ten or more, by sending to C. B. Olds, Jr., 1881 E. 81st St., Cleveland, O.

Pleasantville, N. Y. GALEN M. FISHER.

The Question Box

Did Jesus die for us, in our place, or in our behalf, for our benefit? Did he die to reconcile us to God, or to reconcile God to us? What is the significance of "blood" in such a passage as "The blood of Jesus Christ his son cleanseth us from all sin"? Subscriber.

THERE have been many theories of the atonement, proposed by theologians from the days of Anselm to those of Horace Bushnell. Most of them have been based upon or influenced by the Roman conception of crime against the state, and the punishment due the transgressor. It was assumed that there was a norm of righteousness implicit in the nature of God, or in the moral order of the universe, from which all men have proved delinquent, and are thereby subject to penalty. This default was variously attributed to the inheritance of original sin from Adam, or the assent to evil due to the temptations of daily life. Because of this universal defect in human character some method was sought whereby the majesty of the divine law might be vindicated without the destruction of the guilty race.

Most nations have held some theory of atonement in the sense of placating the wrath of deity by a sacrificial offering. That idea of expiation formed the basis of the Hebrew codes, and appears constantly through the Old Testament. The ground of forgiveness for the individual and the nation was the offering of a victim whose blood was presumed to be the price of the atonement. That idea of the expiatory nature of a blood offering naturally passed over into the Jewish and the Christian systems, and since in the latter the literal shedding of blood had no place, the conception was transferred by a natural association of ideas to the death of Jesus, the event which was believed to gather up and complete all the values of the older sacrifical cultus. Hence the frequent references to the "blood of Christ" in the Christian sources, in a sense which was figurative and satisfying to the early church, but has ceased to have more than a remote significance to the modern Christian, and indeed has been carried to an offensive limit in church hymns.

There arose therefore in the thinking of the church the question as to the sense in which the death of Christ was effective in procuring forgiveness for the sinful. One theory held that it was a compensation paid by God to Satan as a ransom for the souls held in bondage by him. Another affirmed that it was the offering made by God in satisfaction of the debt owed to the honor and justice of the divine government. Still another made the death of Christ a substitution for the merited death of mankind. A further view maintained that the overplus of the merits of Jesus offsets the deficit of sinful humanity. A favorite belief asserted that Christ himself undertook his sacrificial task in order to rectify the evil which sin had wrought in the world by providing a worthy and sufficient equivalent satisfaction for the tragedy and disaster which sin had caused. Later still have emerged the theories of the convicting and persuasive influence of the death of Christ upon the soul of man, and the view that the cross was the token of the suffering and sacrificial love of God.

Some of these theories are crude attempts to explain the inexplicable fact of the relation of the cross of Christ to the renewed life. No theory of the atonement has ever been devised that interprets fully that august fact. We only know that in virtue of the life and death of our Lord something has happened which has made all life different, and has opened to humanity the secret of an intimate and redemptive approach to the Father.

H. L. W.

Aside from the statements of the Bible is there any indication in human history that God, or a god, has had anything to do with the world or human affairs? Would not history have been as it is and has been without the idea of God? W. M. S., Malvern, Penn.

THROUGH all the centuries the idea of higher powers has prevailed in the mind of the race, and in spite of many crude forms of that belief, has been the guiding impulse toward the attainment of character and human progress. No doubt many people have lived without any adequate conception of a Supreme Being, although I believe no tribes or nations have ever been found without the idea of God. Nor do I believe that any life can attain the highest values of personality without the sense of cooperation with One higher than the highest with whom one has to do.

Is it not true that those who imagine themselves to be atheists are actually living in the enjoyment of ideals and resources which have come to them in virtue of their religious environment, to which perhaps they have been indifferent, and to which they have made no contribution?

While there have been many mistakes made in the attempt to understand the nature of God, and many others in the effort to express the religious life, the world would have been immeasurably the poorer had it not been for that rich dower of religious values which has come from the lives of great souls like the prophets and Jesus who have been conscious of the divine presence, and have attempted to transmit something of its meaning to their companions.

H.L.W.

NEWS *of the* CHRISTIAN WORLD

Relief Situation Arouses State

Reports of Starvation Stir Social Groups —Scottish Ministers Visit New York—Kagawa Sails for Norway

(Correspondence from New York)

NEW YORK, July 6.—A smoldering resentment against the policies of the present New Jersey legislature with reference to the relief situation has flared up once again. Months ago these lawmakers "solved" their problem by ignoring it completely and thereby dumping the entire burden into the lap of local communities. Now comes a scathing indictment by the American Association of social workers as a result of its survey undertaken in that state. Cases of actual starvation, isolated instances of death due to lack of relief standards and a return to "old-fashioned and often inhumane administrations of local overseers of the poor" are reported.

The republican party in New Jersey, which is seeking the vote of the electorate, largely on the ground that it has shown the way out of the relief situation, also comes in for severe criticism. The present relief policy, says the report, "is definitely a change for the worse. . . . Experienced investigators and case supervisors have been replaced by untrained and poorly equipped overseers. In a few instances such qualified persons as are retained are actually serving without salary in the hope of being retained when state aid is secured." This report, the first comprehensive view of New Jersey's relief problems as seen by social workers themselves, has already stirred ministers and social action groups in Trenton and Newark into a renewed effort to force, through public opinion, a more adequate relief program through the next legislative mill.

* * *

U. S. Commission to Study Cooperatives in Europe

Four New Yorkers, constituting a commission appointed by President Roosevelt, will spend two months in Sweden, Norway, Denmark, Finland, Czechoslovakia, Switzerland, France and Great Britain, to make a close study of the cooperative movement in those countries. Jacob Baker, recent assistant administrator of the New York WPA, will head the commission. The other members are Leland Olds, secretary of the New York state power authority and a member of consumers cooperative services, a chain of cooperative cafeterias in this city; Charles E. Stuart, of a New York engineering firm, and Tage Palm, attache and interpreter.

* * *

Scottish Ministers Visit America

Forty ministers from Scotland arrived last week as members of the Presbyterian Interfellowship party visiting Canada and the United States, and more than a score of them preached yesterday in New York and the greater metropolitan area. Among the guest preachers were Rev. C. H. Dick of Cunningsburgh, Shetland, at the West End Presbyterian church; Dr. W. E. G. Miller of Arbroath, at Brick church; Dr. Barry Preston of Peebles, at First church, Brooklyn; Dr. F. D. Langlands of Galashiels at the Central Presbyterian church, Brooklyn. The preacher at the First Presbyterian church, Manhattan, was Dr. J. E. Swan of Glasgow. New Jersey also had its share of guest preachers from this delegation with Dr. Thomas Crombie and Dr. Alexander Spark, both of Glasgow, occupying the pulpits in the Roseville and Second Presbyterian churches, respectively, of Newark.

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New Jersey Presbyterians Oust Three Ministers

Three militant fundamentalist ministers were deposed by the West Jersey presbytery of the Presbyterian Church in the U. S. A. at the long session in Woodbury last week. Another clergyman was suspended and the case against a fifth was referred to the judicial committee of the presbytery. This action against "rebel" members represented a determination by the majority to carry out the orders of the last Presbyterian general assembly which indicated that it wished sentences already imposed against rebellious ministers speedily carried out. The deposed ministers were Rev. Carl McIntire of the Collinswood church, Rev. William T. Strong of West Collinswood and Rev. Clifford B. Smith of Bridgeton. Mr. McIntire, suspended in a previous meeting, had, with the aid of his congregation, defeated the efforts of the presbytery to vacate his pulpit.

* * *

Kagawa Completes Lecture Tour

Closing a six month lecture tour of the United States, Dr. Kagawa sailed for Oslo, Norway, where he will attend the World Sunday School convention. At the studios of the National Broadcasting company, where he gave his final address over a national hookup, Dr. Kagawa admitted that his American tour had filled him with grave concern over the future of Japanese-American relations. "In Japan," he said, "5,000,000 read English well and know something about the United States. But in America there are almost none who read Japanese at all. Japan has made many mistakes but until America can understand us there will be dark clouds over the Pacific ocean." During his American tour it was estimated by Dr. J. Henry Carpenter, secretary of the Kagawa coordinating committee, Dr. Kagawa spoke in 150 cities and 44 states before audiences totaling 750,000 persons.

* * *

Unaccompanied Children May Attend Movies

There is much cheering and happiness among millions of greater New York youngsters now that Mayor LaGuardia has signed a local law making it possible for children under 16 to attend motion picture theaters without being chaperoned, but theaters must be specially licensed to admit children.

EDWIN T. BUEHRER.

Approve Canada Mission Project

Presbyterians Close General Assembly—Canadian Institute Program to Include Noted Leaders

(Correspondence from Toronto)

TORONTO, July 2.—The Presbyterian general assembly has completed its work and closed in harmony. The Knox college difficulty, which had reached an amicable settlement at a previous assembly, with the reappointment of the principal and also of Professor Morrow and their public reconciliation with pledges of cooperation, was kept in the background of this year's assembly, emerging only with the report of the resignation of his chair by Professor Morrow. No definite appointment was made of a successor but arrangements will be made consistent with the need for economy. So too with the vacancy caused by the death of the veteran Dr. A. S. Grant, secretary of the mission board. Approval was given to the projected mission throughout Canada for evangelizing Canadian life.

* * *

Noted Leaders to Attend Canadian Institute

The deepening interest in Canada's responsibility for some part in creating a peaceful world is indicated in the announcement of the program of the Canadian Institute of politics and economics, a concern fostered by churches and the Christian associations. The presence of Lord Snell, leader of the Labor party in the British house of lords, is promised, together with that of Dr. Buell of the Foreign Policy association; while Dr. C. C. Morrison, it is hoped, will also be present during the first two weeks of August.

* * *

Macmurray Is Center of Graduate Seminar

The Student Christian movement of Canada organized a graduate seminar of which the center was John Macmurray, professor of philosophy in London university, and author of several arresting volumes. His theme was the structure of religion and its bearing on conduct and education. Dr. Macmurray finds a chief interest of religion in the fact of mutuality—the relations of persons with one another. For it is the chief mark of a person that he sustains relations with other persons; an unrelated person is a contradiction in terms. Christianity is not one of many religions but is Religion. Religion then is concerned with mutuality as expressed in personal and social life. In the latter field, however, the relations are based on function and only in the more intimate or the more universal groupings is life organized on the basis of persons as such, says Dr. Macmurray.

* * *

United Church Changes Social Point of View

The conferences of the United church this year registered a tendency to treat social renewal as the content of evangelism

rather than a supplement to it, and to interpret repentance in relation to the wrong thinking and wrong controls which have characterized social life during recent decades. This indicates an important change in point of view.

* * *

And So Forth

The Church of England Social Service council is making itself felt anew through the appointment of Rev. W. W. Judd as secretary of the council. He brings to the work a mind fashioned for cooperation and characterized by clearness of thought and vigor of purpose.

The United church staff suffered a severe loss through the death of Dr. Colin G. Young, for very many years directing work among the New Canadians, especially on the prairie. His sound scholarship and discriminating and patient judgment combined to make him one of the best leaders of the church.

Great satisfaction is expressed with the appointment to the principalship of Queen's university of Dr. R. C. Wallace, for some years president of the University of Alberta. Of Scottish training, he brought exact scholarship to his special department of science, namely geology; but he also brought to the universities which he has served a simple Christian life and a skilful tact in handling the students, the staff and the governing boards.

Dr. Maude Royden arrives in Toronto to supply Deed Park church pulpit through the summer.

ERNEST THOMAS.

A Daring Venture in Religious Drama

First Congregational church, Los Angeles, is already saddled with an enormous debt, but last autumn its pastor, Rev. James Fifield, jr., called to his staff Miss Nelle C. Wiley and commissioned her to organize a "ministry through drama," his only restriction being that she should not increase the $600,000 debt on the church. Miss Berry organized a drama "workshop" of nearly 200 members and brought together in the congregation a group of sponsors to provide the nucleus of the budget. As this first season draws to a close, the following are reported as some of the results of the year's work: many of the workshop members have joined the church, and have had their spiritual lives quickened; they have cooperated in offering dramatic services of worship one Sunday afternoon each month, and have presented four full-length plays; total receipts from offerings, memberships and donations have reached nearly $2,500, paying all expenses including the director's salary; standards of religious drama have been raised and the ministry of the church has been carried to hundreds of persons not reached by conventional methods.

M. R. Boynton, Chicago Pastor, Accepts Massachusetts Call

Rev. M. R. Boynton, pastor of the Bryn Mawr (Chicago) Community church since 1920, has accepted a call to the historic First church in Newton of Newton Center, Mass. He will succeed there the late Rev. Jay T. Stocking, who was moderator of the Congregational national council. During Dr. Boynton's pastorate at Bryn Mawr church the membership has increased from 280 to 1,600.

Fascist Groups Attack Kansans

Head of Liberal Center Threatened for Uncovering Fascist Activities—Hold B.Y.P.U. Congress

(Correspondence from Kansas City)

KANSAS CITY, July 6.—L. M. Birkhead, leader of the Liberal center (Unitarian), is under fire as a result of his findings concerning the activities of fascist groups throughout the middle west. Some of the threatening letters and telephone calls addressed to Mr. Birkhead have been traced. Other individuals have also been "terrorized." At least ten fascist organizations have been discovered in Kansas city and its area. These are listed: the Crusader White Shirts, Junior Silver legion, Friends of New Germany, Black Shirts, Silver Shirts, Black legion, Order of '76, Sentinels of the Republic, Crusaders, and the Christian Vigilantes.

None of these groups is large, but they are all interrelated. They have exchange literature, and a common literature, directed against "Negroes, Communists, Jews and Catholics." They all believe in terror, force and dictatorship. They believe in saving the country from communism through fascist control. As Dr. Birkhead has said, no one of these is formidable, but "if an American Hitler comes along all can be united."

The Liberal center, representing a constituency of some 1,000 people, sent a telegram to the President. The department of justice made answer that all information should be turned over to the local office of the department, and if warranted an investigation would be made. A meeting will shortly be called for those interested in this problem. Meanwhile, Dr. Birkhead is leaving for New York to confer with others about the possibility of a national movement to combat fascist activities.

* * *

Sunday School, B.Y.P.U. Congress Held in Kansas City

The National Sunday school and B.Y.P.U. congress has just been held in the Metropolitan Baptist church, in Kansas city, Kan., Rev. James A. Moore, pastor. The congress was larger, and the financial response was better than any year since before the depression. More than 3,100 delegates registered with the finance committee. They came from practically every state in the union, and were entertained in the homes of the city. Each day fourteen separate seminars were conducted covering every phase of religious work. The general assemblies were conducted at the Soldiers and Sailors Memorial building, furnished without charge by the city. A panel discussion on the cooperative movement, programs on race relations and the plight of the sharecroppers were included in the larger meetings. Dr. W. H. Jernagin, Washington, D. C., presided; Dr. George A. Haynes, of the Federal council, and Mrs. Nannie Burroughs, principal of the National Training school for women and girls, Washington, D. C., were among the principal speakers.

JOSEPH C. CLEVELAND.

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Methodist Bodies Hold Centennial

Five Colleges Celebrate Anniversaries —Summer Church Assemblies Plan For Large Attendance

(Correspondence from the Southeast)

TAMPA, July 2.—Five Southern Methodist colleges announce the celebration of their centenaries. Wesleyan college, Macon, Ga., claiming the distinction of being the first chartered woman's college in America, was founded in 1836 and began the observance of her centennial with the recent commencement season. This celebration will continue next fall. Emory university, Atlanta, will celebrate 100 years of service in the autumn. Greensboro college in North Carolina, and Emory and Henry college will observe their centennials in 1938. Southwestern university will observe 100 years of service in 1940. Randolph Macon college, the oldest institution of Southern Methodists, celebrated its centennial in 1930. These schools, in common with all other church schools, have undergone drastic academic changes in the course of a hundred years, seeking to serve the scholastic requirements of a modern educational program and at the same time give distinctive expression to the principles of the Christian faith. The going has been difficult for all the church institutions of the south, except a few favored ones that have enjoyed large endowments and a prestige that drew students in spite of competition with the popular state universities.

* * *

Appreciation for Dr. Hope, Negro Educator

A resolution of appreciation for the life of the late John Hope, noted Negro educator and president of Atlanta university, was passed by the executive committee of the Baptist World alliance in session in St. Louis recently. Ellis A. Fuller, pastor of the First Baptist church, Atlanta, signed the resolution for the committee and released it to the church press. Few Negroes have equaled Dr. Hope in the place of esteem he created for himself in the cultural and spiritual life of the south. His leadership will be missed by both races.

* * *

Good News of Growing Tolerance

When a Negro is acquitted in a southern court on the charge of criminally assaulting a white woman, it is news. That happened in Birmingham recently when a jury, after deliberating for 40 minutes, declared Charlie Render, Negro WPA worker, not guilty of the charge. It was proved that Render was at work when the assault was made although he had been identified by the woman complainant. Such cases of acquittal have been rare in the south and this one has been widely commended by those who work for a greater degree of social justice and security for the Negro race.

* * *

Expect Large Attendance at Summer Assemblies

The hot summer months are expected to draw larger crowds to the western North Carolina and Virginia church assembly grounds than in recent years. The outlook, as reported from the assembly headquarters of the Presbyterians at Montreat, the Methodists at Lake Junaluska, and the Baptists at Ridgecrest, favors a record attendance and programs of unusually strong social emphasis. The problems of war, the economic order and the gospel applied to modern world affairs will find a large place in the "Christian Life" program of Southern Baptists. Leaders will include James H. Franklin, president of Crozer seminary; former Governor Pat M. Neff, Texas; and Josephus Daniels of Raleigh, N. C., ambassador to Mexico.

Presbyterians are presenting a strong array of speakers in their conferences at Massanetta Springs, Va., during August. Included among them are Robert E. Speer, Albert W. Beaven, Hugh Thomson Kerr, Frank Crossley Morgan, Clovis G. Chappell and William Evans.

At Montreat the Presbyterian speakers of unusual interest will be John Mackay, associate secretary of the foreign mission board and recently elected president of Princeton Theological seminary, and Donald Mackenzie of the Princeton faculty. Robert E. Speer will also appear on this program. Subject of discussion: "The Church looks at Kagawa, Karl Barth and the Oxford Groups."

Methodists are presenting a strong array of speakers in their annual summer conferences at Lake Junaluska, N. C. The August speakers and teachers include Bishop Paul B. Kern; Elbert Russell, dean of Duke university school of religion; Albert W. Beaven, James Myers, William F. Quillian, and Emory Ross, Disciple missionary to Africa. Young people's leadership conferences and Christian workers' Bible conferences will feature the August program.

* * *

Constitute Baptist Indian Church

The First Seminole Baptist church was recently constituted in the Everglades of Florida. The church is composed entirely of Seminole Indians and was constituted by a presbytery of Indian preachers brought by the home mission board of the denomination from Oklahoma Indian territory for the church's organization. Charles M. Brittian, executive secretary of the Florida Baptist convention, and William King, missionary to the Florida Indian tribes, were present and participated in the services. The Indians have a tabernacle structure built in the deep swamps of the picturesque everglades in which to hold services. William King will serve as pastor. The Episcopal church is the only other evangelical body working with the Seminole tribes.

* * *

And So Forth

The library at Vanderbilt university recently released statistics one reading habits of students. The Christian Century was the most frequently read magazine in the library files.

Tampa ministers will seek to secure funds for the erection of a Negro hospital in the city of Tampa. Several years ago a bond issue was made for the erection of two hospitals, but the money was all consumed in the building of the white municipal hospital and the problem of Negro hospitalization was allowed to go unsolved. Present hospital facilities for members of the Negro race are inadequate and entirely outmoded. The ministers, acting through a committee, hope to secure the use of some federal funds in the projection of a Negro hospital building.

Mercer university, Macon, Ga., has announced a donation of $36,000 from Columbus Roberts, Columbus, Ga., prominent Baptist layman, for the endowment of a chair in the department of Christianity. The endowment will be complete with this gift and will become a memorial to the parents of Mr. Roberts. The university has succeeded in increasing its general endowment about $50,000 during the past two years.

Methodists in Florida are taking pride in the achievements of Ludd M. Spivey at Southern college, Lakeland. He reported at the recent conference of the church in Miami a building program of unique nature. Money for the buildings being given in the name of small children today will be returned to the parents in the form of scholarships in the future when the children are of college age.

ADIEL J. MONCRIEF, JR.

Peace Campaign Will Reach 500 Cities in the Fall

The Emergency Peace campaign, encouraged by results of its spring meetings held in 278 cities, has approved plans for its second objective, to carry on a vigorous youth program this summer and reach 500 cities in the fall. Armistice day demonstrations are planned throughout the country including one in Madison Square garden. During the summer the campaign will operate along new fronts, utilizing the strong anti-war sentiment among college students and young people to further the peace movement. About 400 students from many colleges and universities are being enrolled as peace volunteers who will work in rural areas, in work camps, on college campuses and among churches and other organizations.

W.C.T.U. Will Advertise Temperance

The Woman's Christian Temperance union is entering upon an aggressive campaign of advertising on behalf of total abstinence. Amelia Earhart, famous flier, sets the pace in a series of educational advertisements. The campaign, which will culminate in 1939, the centenary of the birth of Frances E. Willard, is designed to arrest youth and the public at large with a pictorial presentation of scientific and social truth. An initial trial of this educational project through the columns of a group of eastern newspapers has brought favorable comments from many sources wholly outside of temperance or church circles.

R. B. Montgomery New Head of Lynchburg College

Dr. Riley B. Montgomery, acting professor of Lynchburg college, Disciples school in Virginia, for the past two years, has been named president. Dr. J. T. T. Hundley, after more than 21 years' service, becomes president emeritus and director of financial promotion. Dr. Montgomery holds degrees from Vanderbilt university, also a Ph.D. from Yale. He has held a number of pastorates among Disciples churches, notably Jackson Boulevard church, Chicago.

Mansfield College Keeps Jubilee

Pay Tribute to A. M. Fairbairn—King's Birthday Celebrated—Sanctions Are Dead—New Housing

(Correspondence from England)

LONDON, July 2.—Fifty years ago Andrew Martin Fairbairn entered Oxford. Last week a large company assembled to celebrate the first fifty years of the college, which with indomitable courage as well as learning and spiritual vision he established. Dale was with him and Sir Albert Spicer and other great men; but Mansfield college in its beginning owed its greatest debt of all to my dear master and friend, Fairbairn. The celebration was in every way successful. The old men of the college came up in large numbers. We had the holy communion in the chapel; then the commemorative assembly in which twelve of us recalled the various generations since 1886. Afterwards we had the annual dinner over which the principal, the Rev. Nathaniel Micklem, presided with his admirable wit and grace of style. There was also on the following day a luncheon in which the vice-chancellor, who is at the present time the master of Balliol, spoke most warmly of the debt the university owed to Mansfield, especially for its prophetic ministry in the chapel services. Canon Jenkins spoke of Mansfield with a like sense of gratitude. Dr. James Moffatt, a welcome visitor to the college, of which he was formerly New Testament professor, said a few words before the principal closed by reciting the words from Bunyan to describe the ideal of the college for its sons: "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men and a crown of gold did hang over its head."

One who had hoped to be with us was forbidden by his doctor. Dr. Selbie followed Fairbairn and was a most distinguished and beloved head of the college. To him in homage the 15 men who wrote the commemorative volume on Christian worship presented a specially prepared copy with their signatures in token of the place Dr. Selbie keeps in their mind.

The preachers of the two sermons were the Rev. Leyton Richards and Dr. S. M. Berky, the chairman of the board, both old men, both in the succession of Dale.

* * *

Celebrate King's Birthday

With the ancient and impressive ceremony of the trooping of the colors the king's birthday was celebrated June 23. It gave a fitting opportunity for the people to show their good will, which cannot be mistaken for a merely formal greeting. The honors which were announced on the same day are many but for the most part without any particular interest for my readers. Lord Dawson becomes a viscount; Mr. Austin, the maker of the famous automobiles and a generous benefactor, is raised to the peerage; but for the most part the lists are of more meaning to those who are familiar with the public services—army, navy, civil—than to those whose range of life does not include such areas. But the well-deserved distinction of companion of honor goes to the warden of All Souls', Oxford, Dr. W. G. S. Adams, who has done much public service, and to Mrs. Trevelyan, who is chairman of the children's play centers committee. The Albers medal in gold is given posthumously to Dr. Melly, who died in May in Addis Ababa where he was seeking to save the lives of the Abyssinian wounded and of his own fellow countrymen in peril.

* * *

Sanctions Are Dead

The two debates upon "sanctions" last Thursday and yesterday have made it clear that this country will not defend them in the council of the league. The first debate was chiefly remarkable for a fiery oration by Mr. Lloyd George; a friend whose judgment I trust tells me that the effect of this was exaggerated in the press. It was brilliant, as those who were opposed to him most warmly agreed; but while it was a damaging exposure of the vacillation of the government it carried with it no positive direction for the country. Many protests against the government were made as the outcome of this attack. Mr. Baldwin found it necessary to answer it. And yesterday Sir John Simon was put up to make as forcible a counter-attack as he could. This was practically a warning that we had perils to think about other than this Abyssinian menace. His words are sure to be widely quoted: "With the present situation in Europe, with the great dangers surrounding us," he was not prepared to see "a single ship sunk even in a successful naval battle in the cause of Abyssinia." This is interpreted in various ways. Some think it a correct statement of government policy, others that it is a smokescreen. The obvious criticism of it was made by the leaders of the opposition. They say that if this is the mind of the government, why did they not let Abyssinia know earlier? But "sanctions" nonetheless are dead, so far as this nation is concerned. They are defended still by the logical arguments of those who maintain that if they fail, there will be an end of the league in its old form. The government will rightly be indicted for its feebleness, but it has its majority and its policy will prevail.

* * *

The Housing of England And Wales

At the beginning of the war there were 7,500,000 houses in England and Wales. Since the end of the war 3,000,000 new houses have been built, nearly half of them in the last five years. These are remarkable facts for any student of social conditions. I wish it could be said that they mean there is adequate provision for the poorer people who wish to rent houses at a price within their means. Another unfavorable fact to be noted is that many of the new houses are built according to standard patterns and the result for a traveler through this country is depressing.

* * *

Some Recent Losses

Dame Barnett will be remembered, not only as the partner of Canon Barnett, one of our wisest men, but in her own right. She had ideas, initiative, tremendous energy, as well as other gifts. Her monument will be her life of Canon Barnett, and the garden suburb in north London which arose as the fulfilment of an ideal of hers. It was like her to choose for the words of one of the foundation stones of the free church in the suburb the words, "God is greater than the creeds."

The bishop of Exeter died last week. He was one of the Cecils, the brother of Lord Robert and Lord Hugh and the marquis of Salisbury. His interest in Christian education in China was the chief occasion for his entering into close cooperation with the missionary statesmen of all churches. Like all the Cecils he was very outspoken and sometimes indiscreet.

* * *

And So Forth

The critics of the government do not think their Palestine policy decided enough. It is recognized that Britain cannot keep its pledges and at the same time stop the immigration of Jews. To do that would be to break its word and to encourage the persecution of Jews which is so lamentable a habit in certain large parts of Europe.

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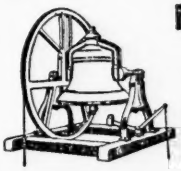
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Japan Tries New Conquest Policy

Economic Strategy and Threats Prove Effective Against Chinese—A New Education System

(Correspondence from China)

SHANGHAI, June 24.—Japanese troops in North China have been increased over the protest of the Chinese government. Viewed in the large Japan is utilizing new techniques of conquest. Smuggling has grown to such proportions in north China as to threaten the financial strength of China. So many goods have been smuggled in that they interfere with their own sale. The Chinese government declares that the tariff must be kept up for protective purposes and charges Japan with conniving at the smuggling. Both tariff and smuggling are, as a matter of fact, carried on largely by Japanese extraterritorials. They are weapons that work for Japanese conquest. Japanese interest in promoting "autonomy" is another modern weapon of conquest. Japan does not, it seems to be agreed, wish to use direct force if it can be avoided. But the mere threat of force and military interference here and there gives these modern methods of conquest effectiveness.

* * *

Promote New Mass Education Plan

The latest aspect of this popular feeling of resistance against Japan is seen in the earnest promotion of a new system of Romanized education—Latin Hua. It is being promoted by the "National Crisis Educational Association," which is supported by ten-cent subscriptions. In December, 1935, there was organized the "National New Language Research Institute." Its aim is "education of the mass, by the mass and for the mass." It is education out of school. Everybody who has some education is to share it with those who have less or none. In this way 12,000,000 primary school students and 500,000 middle school students can pass from potential to actual teachers of this simplified education. Children can teach their parents. Peasants and workers can teach other peasants and workers. The movement is well under way. One purpose is thus expressed: "Through this education the people are taught that only education that is expressed in action can save China and that the most important action during the present crisis is military resistance." The "hard facts" of China's crisis are also given. Here is a popular movement of portentous significance. What it may mean none dare foretell. It is a new phase to China's national consciousness and another manifestation of patriotism.

* * *

China's Eighth Constitution Ready for Adoption

China's eighth constitution, after three years of work, is now ready for adoption by the next People's congress. The China Critic takes it as adhering to the three principles of Sun Yat-sen and as tending toward democracy. The delegates to the People's congress are to be "elected by universal, equal, and direct suffrage and by secret ballot." The president's executive authority has been slightly reduced but his executive responsibility in emergencies has been increased. He shares with the People's congress selection of the members of the Legislative and Control yuans, half being chosen by each. Formerly the People's congress was to elect all of them. Dr. Sun's economic ideas are worked into this new draft constitution. For instance, the state may regulate private wealth and the unearned increment on land value is to be taxed and used for the public benefit. Monopolistic enterprises, too, are to be operated by the state except where private operation is specially granted. The aim of education, a national concern, is given as: "to develop a national spirit, to cultivate a national morality, to train the people for self-government and to increase their ability to earn a livelihood and thereby to build up a sound and healthy body of citizens."

There would seem to be no "natural rights" envisaged in this constitution. Of "rights and duties of the citizens" there are 19. Every citizen is "amenable to the duty of military service." The freedom of domicile, speech and correspondence are apparently classed with the "freedom of religious belief." But all the freedoms may be restricted "in accordance with law." Of the 19 rights and duties all except five are so fenced in. A freedom the constitution gives the government may take away or restrict if it deems it necessary. While the government under the constitution will assume the responsibility to protect these freedoms it will also be above them.

* * *

Conference on Christian Literature Shows Progress in Cooperation

The outstanding event in Christian circles was another conference on Christian literature which met in Shanghai recently. The other one took place about six months ago and this one is to be followed by another in six months. While set on maintaining their independence the organizations were out to end their one-time isolated activity. While it is yet impossible to get out one centrally selected program a composite program is evolving. There was a feeling in the conference that books published need to be submitted to a common test of quality.

Thirteen widely scattered and representative groups of consultants were appointed, one for a particular section of literature. These will serve as nerve centers to pass on information and give judgments on needed or proposed literature, when desired. They were indeed asked to do some selecting in their respective fields for special lists. A sort of common testing would operate at that point. Steps were taken to make available to all concerned books published or under way. That should reduce duplication. It was decided to publish one book as a joint enterprise. Here is cooperative thinking and planning beyond any heretofore attempted in this field. Those producing Christian literature are beginning to see the whole task, though some still wish to carry on only a special part of it. While the different societies will never merge or all do exactly the same thing—why should they?—they will find stimulation and guidance in these joint conferences. They may yet evolve a comprehensive program covering the various types of literature and points of view concerned.

FRANK RAWLINSON.

Texas Religion Goes Outdoors

Many Encampments and Conferences—Cumberland Presbyterian General Assembly—Disciples at Centennial

(Correspondence from the Southwest)

WACO, TEXAS, July 1.—Many churches of Texas are holding their evening services in lovely gardens or on cool lawns at this season, and encampments are the order of the day. In the encampments Baptists lead with no fewer than seven—Palacios, Paisano, Menard, Leuders, Woodlake, Central Texas and Meta Canyon. This correspondent preached a week to throngs in the Menard meeting, which serves a vast region of southwest Texas as large as the state of New York. Episcopalians have just concluded a similar meeting in Texas and have another scheduled for their young people in Winslow, Ark., for July 6-18, under direction of Robert N. Spencer, bishop of west Missouri. Presbyterians will supplement their highly successful synodical young people's conference just concluded at Kerrville with a Bible conference, July 26-Aug. 7, with a distinguished array of talent. Methodists concentrated on their pastors' schools at Southwestern university and Southern Methodist university, summer sessions of unusual attractiveness with an extraordinary group of celebrities on the list of lecturers.

* * *

Southern Baptists in Forward Move

At the annual meeting of the Southern Baptist executive committee, held in Nashville, Tenn., June 17, Frank Tripp, pastor of First church, St. Joseph, Mo., who has been directing the Southern Baptist Hundred Thousand club, was chosen promotional director for Southern Baptists. He has not yet indicated his acceptance of the larger office, which would involve resignation from his church. J. E. Dillard, Southwide church, Birmingham, continues president of the executive committee and Austin Crouch as executive secretary.

* * *

And So Forth

The ministers' alliance, Houston, of which Robert E. Goodrich, pastor First Methodist church, is president, celebrated its last pre-summer meeting with a dinner at the Y.M.C.A. at which this correspondent spoke on "Some Decisive Trends in Religion Today." A communist heckler was ejected from the meeting, the anti-communist feeling running high in that part of the state.

J. B. Cranfill, veteran religious journalist, recovering from prolonged illness, commends the Texas delegates to the national democratic convention in Philadelphia for offering no protest against the Negro minister's prayer, notwithstanding the fact that the Texas democracy bars Negroes from participation in the state democratic primaries. "The attitude of Senator Smith and the delegates from South Carolina raises anew the question of the destiny of the Negro and the attitude of the White House. For my part, I want to help the Negro in every way I can."

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Big Noise, The

(Guy Kibbee, Warren Hall) (Warner) Artificial concoction about wealthy oldster, squeezed out of the bank by younger partners, entering new line of business that involves him with racketeers. Situation solved by highly unconvincing shooting affray for climax. Lively but of slight merit.

For A: Mediocre. For Y: No. For C: No.

Bunker Bean

(Owen Davis, Jr., Louise Latimer) (RKO) Lively farce, fairly amusing for skilfully done hero role of timid clerk who becomes self-confident and aggressive when told that he is reincarnation of Egyptian king. Outwits schemers seeking to rob him of valuable patent and marries boss' daughter.

For A: Perhaps. For Y: Amusing. For C: No interest.

Champagne Charlie

(Paul Cavanaugh) (Fox) Mixture of melodrama, murder-mystery and romance on the high seas and elsewhere, none too well managed in the telling. The engaging, drink-loving hero and his quaintly philosophic valet are the only notable features. Dubious ethics.

For A: Hardly. For Y: No. For C: No.

Counterfeit

(C. Morris, Marian Marsh) (Col) Sensational G-Man-gangster thriller. Gang kidnaps head engraver in U. S. treasury, forces production of counterfeit bills. Maximum of violence, cold-blooded murders and suspense till thrilling G-Men capture. Extraneous comedy, and one amusing characterization.

For A: Depends on taste. For Y: Strong. For C: No.

Gentle Julia

(Jane Withers, Tom Brown) (Fox) The Tarkington story of small-town life and romance engagingly done, with Jane Withers, in excessively precocious ten-year-old role, in the limelight throughout. Her impossibly mature but amusing machinations save the situation most agreeably.

For A: Good of kind. For Y: Good. For C: Good.

Hard Luck Dame

(Bette Davis, Warren William) (Warner) Improbable stuff about two detectives, three thieves and devious adventures that lead to solution of murder-mystery. Exciting in spots, but decidedly silly in others. Rather stupid use of Bette Davis and Warren William.

For A: Hardly. For Y: No. For C: No.

I Stand Condemned

(Lawrence Olivier, Henry Bauer) (U. A.) British-made film of Russian war days. Spy activities and rivalry over heroine between paunchy war profiteer and army-captain hero, provide fair drama and suspense, but choppy action, colorless heroine, and uneven acting lessen full values.

For A: Fairly good. For Y: Perhaps. For C: No interest.

Royal Waltz, The

(German production) (Ufa) Costume musical comedy laid in Austrian court of 1850. Mistaken identity main element, with lively confusion about whose fiance is whose. Comedy effort overdone, and English titles absurd by stupid use in incongruous modern slang. Some good music.

For A: Perhaps. For Y: No interest. For C: No interest.

Best Recent Films for Family:

Show Boat	Two in Revolt
Boulder Dam	Poppy
Dancing Pirate	

Films of Special Interest for Adults:

Trouble for Two	San Francisco
Fatal Lady	Sins of Man
Plow That Broke Plains	White Angel

Plan International Peace Conference

"Christ and the Peace of the World," is the general subject for lectures and discussions of the international conference of Christian Pacifists to be held from July 28 to Aug. 4 at Selwyn college, Cambridge, England. The conference is sponsored by the Fellowship of reconciliation in cooperation with the Council of Christian Pacifists Groups. Applications, inquiries or suggestions may be mailed to Percy W. Bartlett, secretary of the British Fellowship of Reconciliation, 17 Red Lion Square, London.

Books Received

The Doctrine of the Word of God (Vol. I. Part I of Church Dogmatics), by Karl Barth. Scribners, $7.50.

The Adopted Child, by Eleanor Garrigue Gallagher. Reynal & Hitchcock, $2.50.

School Begins at Two, by Harriet M. Johnson. New Republic, $1.00.

How to Abolish Poverty, by George L. Record. George L. Record Memorial Association, Jersey City, N. J., $1.00.

A Diary of Private Prayer, by John Baillie. Scribners, $1.50.

When I Pray, by A. Herbert Gray and Arthur Rugh. Yenching University Press, Peiping, China, 10 cents.

John Frederic
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